A Companion to Contemporary Sanskrit

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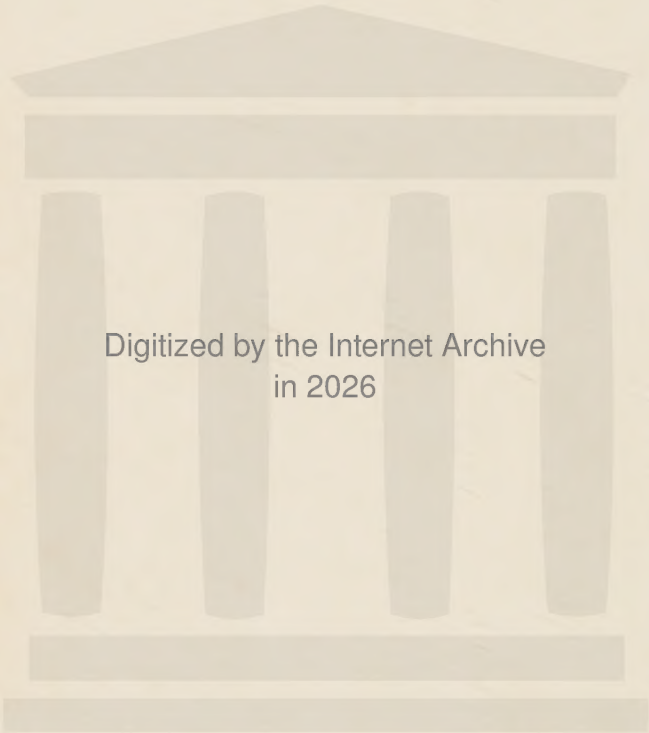

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Published For
THE EASTERN INSTITUTE, TOKYO
By
MOTILAL BANARSIDAS
DELHI :: PATNA :: VARANASI

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Indological Publishers and Booksellers
Head Office : BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7
Branches : 1. CHOWK, VARANASI (U.P)
2. ASHOK RAJ PATH (OPP. PATNA COLLEGE), PATNA-4 (BIHAR)

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First Edition : Delhi 1973

Printed in India

BY SHANTILAL JAIN, AT SHRI JAINENDRA PRESS BUNGALOW ROAD JAWAHARNAGAR, DELHI-7, AND PUBLISHED BY SUNDARLAL JAIN, MOTILAL BANARSIDASS, BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7 FOR THE EASTERN INSTITUTE, TOKYO.

PREFACE

Sanskrit is not a dead language, but a living language, and since the independence of India it has gained its ground in that country. There is a strong movement to make Sanskrit the national language of India and Sanskrit education compulsory, although it has not yet been approved by others.

I learned Sanskrit with the aid of Western works alone. However, making trips to India many times, although very short each time, I have found some discrepancies between living Sanskrit and some explanations in Western works. I have tried to check them carefully, talking with pandits and scholars there.

Taking these items into consideration, I have prepared an introductory work to living Sanskrit, which is earnestly spoken by learned persons even nowadays. I am not a linguist and this is not a linguistic work, but a sort of work descriptive of present-day Sanskrit. Further details will be left to the studies to be made in the future by the specialists.

In the completion of this work I am especially indebted to Prof. Satyakama Varma of the University of Delhi who kindly went over the manuscript to correct, revise and enrich it with some more materials. He also added Introductory lines to this work. Without his cordial editorship this work would not have been brought to this state of completion. Herewith I express my gratitude to him.

In preparing the manuscript I got help from Professor S. Upadhyaya, prof. Purohit, Professor P. Sankaranarayana, Acharya M. S. Padmanabha Shastri of Bhāratīya Vidyā Bhavan. I would also like to express my thanks to others who kindly gave me instructions on various points.

The vocabulary in this book is, so to speak, a report of my trips in India. Here, the readers will find many words or meanings which cannot be found in dictionaries. Of course,

these words or newly introduced meanings are not sufficient to read materials written in contemporary Sanskrit, but I hope that this introductory work will provide the readers with rudimentary and essential knowledge, and that, if the readers consult ordinary Sanskrit and Hindi dictionaries in addition they will be able to get through with present-day Sanskrit materials.

TOKYO
1st March, 1973 **Hajime Nakamura**

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Corrigenda

Before perusing the book, the reader is begged to change

	Incorrect		Correct
P. 52 L. 18	(vii)	into	(viii)
P. 53 L. 23	(viii)	,,	(ix)
P. 55 L. 1	(ix)	,,	(x)

Note—Sanskrit Text No. VII (p. 44) is not translated.

I

INTRODUCTORY

SANSKRIT : A LIVING TRADITION

1. Preamble

It is a matter of pride that Sanskrit, the one-time lingua-franca of India, has progressed through ages, standing to the test of time and crossing the hurdles of the path. Though its position, it occupied once, has changed since then, still it has a wider, and more voluntary, area of communication than any of the other old languages of the world. For the persons who are related with the cultùral life of the country, not to say of those who are interested in the study of its history and culture, Sanskrit is still the main source from which they get the untold truth. Various reasons have been advanced as to its uninterrupted continuity, still the fact remains that it is as a living language today as it had ever been. This situation might have arisen due to some particular reason. If we forget the unfortunate controversy over the question of the modern lingua franca of India, the people and scholars alike will eagerly and vigorously put forward the idea of Sanskrit occupying that honourable place; though the fact may remain that only a small percentage of them knows this language. Why and how it has become possible ?

2. The role of Grammar

Much has been said about the regulating role of Sanskrit Grammar, in contrast to the natural development of Sanskrit language. And it has been presumed on this very basis that Sanskrit has never occupied the position of a 'folk' language or a 'people's lang'. But on the contrary, the very basis of grammar depends on a spoken language, which has become so much popular, as to be known as lingua-franca to an extent. The comparison of Vedic language, and its later

variants with Sanskrit will show that the latter developed in a natural way. A tendency towards standardisation was already in progress. The abundance of the variants of the same root in Vedic began later to squeeze in number. Analogy and analysis became the basis for this reduction. A difference must be made in between the people's lang and a literary standardised language. No doubt a form of Sanskrit was standardised for the use in the literature, as well as in the rituals and sacrifices. But it is also a fact that it was not an altogether new or artificial language.

We would like here to quote the opinion of Sanskrit grammarians in this regard. Patañjali, for the first time, states his views in this respect. While he prefers to consider Grammar to be Śabdānuśāsana—an explanation and discipline of the words or speech, he states that according to some scholars the main function of the grammar is of structural nature: *Vyākriyante asmin anena vā*. At another place he tells us in a direct way, that the grammar includes several factors i.e. Remembrance, Examples, Counter-examples and Reliance on the cotext : "*Smṛtyudāharaṇam-pratyudāharaṇam-vākyādhyāhāraśca-iti.*"

Bhartṛhari's definition of grammar, in his Vākyapadīya as well as in the Tripadī commentary of the Mahābhāṣya, is an eye-opener. According to him, 'grammar is a branch of knowledge, solely depending on remembrance' : 'Ucyate smṛtiśāstramidam' (Tr), or, 'te yataḥ Smṛtiśāstreṇa' and 'tasmād akṛtakaṃ śāstraṃ Smṛtiṃ ca sanibandhanām' (Vāk.)

Thus, we find that the greatest Sanskrit grammarians did not deviate, in purpose or otherwise, from the traditional approach adopted primarily by Yāska. It was initiated to get the real meaning of the 'uttered' words, because every utterance contained some or the other meaning : 'Arthanityaḥ parīkṣeta.'

And, hence we may conclude that the Sanskrit grammar was an attempt to discipline and explain a spoken language, and not for creating a 'standardised' or an 'artificial' language.

3. Other Arguments

The purpose in writing these lines is not to press this

point too far, still it will be better to understand certain other points in this regard.

Comparative study of Sanskrit and Vedic will reveal that the growth and regularisation of Kṛdantas and Taddhitas is clearly indicative of the fact that Sanskrit was developed through a continuous usage. The progressive use of variation, limitation and selectivity, again, proves the same fact. Attempts have been made to prove the origin of some of the Sanskrit words either from a foreign language or from some Prākṛta or Apabhraṃśa. The concept of evolution of Uṇādis is also said to be indicative of incoming of certain words from outside. These attempts originate from the very assumption that Sanskrit was developing through the popular usage; though we still may argue that it was limited to some particular stratum. We cannot deny that this stratum was wide enough to cover the whole of the country. The words of one particular region may be found current in a nationwide usage in any contemporary Sanskrit literature.

4. Change in Meaning

Bhartṛhari gives us the clue in solving the mystery of the change in meanings of words through the ages. He quotes several examples and proves thereby, that it is the popular usage, which becomes the vehicle and instrument of any such change. 'Aśva' and 'Aśvaka' are employed to convey different meanings, while the deformed 'Aśva' might be understood in a wrong sense, by a so-called grammarian, who might have no connection with the folk-language.

5. Literary Medium and Grammatical Stability

These are the few arguments, but strong enough, to prove that Sanskrit developed through the popular usage only. While changes in the folk-language continued to come in, the creation of grammar and the literary usage of 'standard' Sanskrit became instrumental in establishing, rather fixing, it as a permanent literary medium. The popular or folk form of Sanskrit developed on its own, while its literary form expanded itself by taking in more and more from the various sources, so as to provide a necessary medium for the fast developing knowledge.

While looking at this divergence in folk and literary usage, we generally come to conclusion that perhaps Sanskrit, as it is known today, was not a spoken language. The diversified rules of the Sanskrit grammar are themselves a proof to the fact that it was being used as a lingua-franca in its own times, and not as a regional language. That is why, the various exceptional rules indicate towards the different regional sources of its vocabulary, i.e. Eastern, Northern, etc.

Though literary usage of the later popular folk-languages, i.e. Prākṛtas, started as early as 600 B.C., and grew every day, the usage of Sanskrit remained also in vogue, at the highest level, at least, till 1100 A.D., almost all over India. Doubtlessly the literature of Sanskrit was being created, at the highest level, till the age of Tulasi, the great Hindi poet; but it had begun to lose its high place slightly before the advent of the Muslim rule in India, i.e. in 1100 A.D. We meet with only a few instances of any kind of preference being given to Apabhraṃśa or Deśabhāṣā, till then.

Even in the later period, when the use of Apabhraṃśa was introduced on an all-India level, the latter could not eliminate the use of Sanskrit from the literary field. The use of Sanskrit, even then on an all-India level, shows clearly that Sanskrit was being accorded a place of lingua-franca of India till late, though its circulation was becoming more and more limited gradually.

6. Regionalism

With the recognition of Apabhraṃśa, a process was started by which the tendency of regionalism, in the field of language-use, was accentuated. Writing in Apabhraṃśa became popular, in a non-scholarly world of the Saints, in 1100 A.D. Its usage spread amongst the poets, catering to the popular taste. Its handling, by the 'popular' or 'folk' poets, gave more and more acceleration to the usage of the local variations on the one hand, while on the other, it discouraged the kings and their courtesans in their enthusiasm for Sanskrit.

7. Foreign Invasions

This was the situation, when the waves of foreign inva-

ders, who were different from those of the past, came in. The invaders of the past did not come with the idea of suppressing India, culturally or otherwise. But the new invaders were full of missionary zeal. They were eager to approach more and more people. They were proud of every thing they possessed, even of their own language. They did never attempt to start their contacts at the highest level of the knowledge, like the Greeks. They wanted to spread their religious message on a mass scale, while they also wanted to fortify their hold on this 'golden' land.

For this, they gave patronage to the folk language of the 'centre', i.e. 'khari boli', influencing and mixing it with their own language. Thus, with the expansion of their kingdom in India, Urdu and khari-boli became the official languages, the latter becoming the lingua-franca for the large part of the country.

8. Regional Languages

But this is not the end of the story. From this originated a new process, which later accentuated the progress of regional languages. Beginning from Apabhraṃśa, the regional divergence became apparent during the early period of Deśabhāṣā. But, later, the spread of Urdu and Khariboli encouraged the regional poets in their claims for adopting the regional languages. This tendency became clearer from 1300 A.D. onwards.

In deep South, the case was different. Like Apabhraṃśa and Deśabhāṣās in the North, they had their own language, quite distinct from Sanskrit, which was known as Dravidian or Tamil. This language, along with its variants, remained there as mass media for a long time; though for the educated people Sanskrit still held a high place. As in the North, South also witnessed the advent of some popular religious sects, whose origin and propagation took place amongst the 'common people'. Sanskrit was being sustained with the help of the Courts only. The distance was growing in between the elite and the uneducated masses. Bhakti-cult, with the help of Advaita, became more attractive *as well as* popular. Thus, in 900-1000 A.D. a mass medium was available also in the South, and on

a larger scale. This encouraged the additional folk-languages, which were quite different from the dialects of Sanskritic origin.

Thus, Sanskrit lost its status of a countrywide mass-medium, after the 10th century, and it had to remain content with the status of an Official Language, for a few more centuries, though its area of influence was shrinking gradually.

It may be argued that long before the advent of Gautama Buddha and Mahāvīra, Sanskrit lost its place of pride, which is quite evident from the fact that these two great popular figures preached their sermons through their own media, i.e. Prākṛta. From this, scholars conclude that Prākṛta and Saṃskṛta are two comparative terms, and prove that Sanskrit was never a spoken language of the masses. On the other hand, in their view, the mass-medium was Prākṛta, which was never able to attract the attention of scholars; because either they did not like it, or the people at large well understood Sanskrit itself, due to the high percentage of literacy. Anyhow, the fact remains that prior to the 6th century B.C., and even after that, Sanskrit was well understood and was largely employed as a mass medium. With the decline in education and increase in the disparity of the status in society, through caste-system, people were becoming less and less conversant with the then literary medium, i.e. Sanskrit. The Buddhist and Jain writers, as well as Aśoka and other kings, tried to reach the public through the current regional or folk media. But these media, again, were of somewhat homogenous-type, which is quite evident from their name, i.e. Prākṛta. Does it not show that some predecessor common to all of them might have existed in the beginning ?

9. Status and stages

Thus, we come to the conclusion that Sanskrit has had to pass through several stages in its long existence. And it is still a living language for a large number of Indians, who study and practice Sanskrit, as any other living language. Moreover, Sanskrit is still proving to be the originating source for most of the technical and other vocabulary, in almost all the Indian languages. It is still being used daily cul-

turally and ritually. Most of the Indian religions and their literatures are directly or indirectly dependent on Sanskrit.

Therefore, it will be better, if we have a cursory look on the stages, through which Sanskrit has had to pass in its life-span, before we proceed to study the problems faced today by this language. That will provide us with the background. These stages might be stated as follows :

(*1*) *Vedic Age*—Though regional signs are apparent in the language, the natural standardisation also seems to be working silently. This may be termed as the *folk-stage* in the life of Sanskrit.

(*2*) *Pre-Buddha Age*:—An attempt to standardise the language was made during this lengthy period. Alongside the Brāhmaṇas and Upaniṣads, the Prātiśākhya and Nirukta etc. were also being developed. Finally, a regular grammar was developed. But, at the same time the differences cropped up on the regional basis. In due course, standardised Sanskrit took the place of a National language—as a medium of national inter-course—in almost every field. This status of Sanskrit may be termed as National one.

(*3*) *Upto 1000 A.D.*—During this long period, Sanskrit dominated, almost uninterruptedly, as the official language of the whole of India. After getting the patronage from Buddha and Mahāvīra, along with Aśoka and others, the Prākṛtas, or the regional derivations, were capable of attracting the attention of even some of the great Sanskrit scholars. It was only after the 6th century A.D. that the purely regional or folk languages, i.e. Prākṛtas or Apabhraṃśas, were employed as the medium of literary expression, without any aid from Sanskrit. Only a few scattered instances of independent literary use of these languages may be found earlier than this date. Still the fact remains that Sanskrit was used almost all over the country, during this whole period, as an *official language*.

(*4*) *After 1100 A.D.* :—After the 10th century A.D., Sanskrit became the unofficial medium of social intercourse all over India, though confined to the field of the educated mass only. The regional languages were becoming increasingly divergent.

Therefore, it became all the more necessary to have an unofficial Lingua-franca, a cross-country language, to exchange the cultural ideas and to promote the feeling of unity.

(5) *After Independence*—Today Hindi may claim the status of lingua-franca of India, on the basis of its being a majority language, but still the fact remains that even today Sanskrit is understood by more people of the non-Hindi-speaking areas, even more than Hindi and English. And it is so, despite all the negligence of the authorities towards it, and despite all the encouragement to the other languages.

10. Present-day Status

In the present constitution of India Sanskrit has been accepted as the root-source for enriching the national terminology and vocabulary, though Hindi has been accepted as the Official language, from amongst other fourteen national languages. Sanskrit has been included as the fifteenth national language, for the promotion of which the Govt. of India is responsible. Thus it has constitutionally been recognised as one of the spoken languages of India.

11. Constant Change

But it does not automatically mean that Sanskrit has remained constant or static for all these centuries. On the contrary, it has progressively been enriching and changing itself, with the advancement of the times. New environs have affected its structure and idiom from time to time. The chronological study of its grammar and literature shows that with each age many new words, roots, suffixes, idioms, etc., have been added to or deleted from it. These changes or additions were consequential of the sociological, political, armamental, scientific, or other advancement. Today's rich vocabulary of Sanskrit has preserved in itself the clear impact almost of every age. Even in the last two centuries, a voluminous literature has come into existence, abundant in new and improvised vocabulary. This literature alone is sufficient to show that Sanskrit has not only remained as a donor language, but it has acted as a recipient language as well.

Particularly, the new scientific inventions of the last two

centuries have cast their full impact on Sanskrit, by enriching it with quite a lot of new vocabulary. This vocabulary is mostly of the 'borrowed' type, having been modified appropriately. Naturally, it is not in the grammatical line of Sanskrit. On the contrary, it has added a new series of roots and suffixes, the approval of which might be accorded by the future grammarians of Sanskrit.

12. Technical Terminology

This fact is quite evident in the case of the newly coined Indian National scientific and technical terminology. Though it is chiefly based on the grammatical principles of Sanskrit, and mostly composed of the Sanskrit roots, still it has the distinct impact of Hindi and other national and international languages. Many a new roots and suffixes, apart from the "borrowed" words, have been added to it, while coining this new terminology. And now the latter is being used even by the Sanskrit writers of today.

13. Conclusion

Thus, the 'Contemporary Sanskrit' has an identity of its own. It has some particular features, which show the impact of the contemporary age. Even the impact of the cultural admixture is quite evident in the form of the new 'idioms' and 'styles of address.' This has altered the face of the contemporary Sanskrit. It is worth studying it closely.

14. Present Study

And it is gratifying that Prof. Hajime Nakamura has taken this task in his capable hands. The present study is but a part of his wider study, which might be published in near future. Herein Prof. Nakamura has tried to point out towards the changes setting in the 'contemporary Sanskrit'. His attempt must be taken as a pointer towards a much-needed thorough study in this connection.

II

REMARKS ON CONTEMPORARY SANSKRIT

1. THE SOCIAL BACKGROUND

Since the independence of India two new features have become conspicuous with regard to the social background of the Sanskrit language.

1. Before the independence, Sanskrit was learnt chiefly by male students. But during these years girls also have come to learn it. At many traditional-style Sanskrit colleges, all over India, nearly one-third or two-fifths of all the students are girls, and their number is increasing further. As an event entailed in this tendency, women speak Sanskrit *chāyās*, not Prakrit, when Sanskrit dramas are performed.
2. In the past, those, who learnt Sanskrit, were limited to the class of Brahmins. Even nowadays this limitation has been observed at some traditional-style schools, such as Śṛṅgeri and other schools in Southern India. At colleges in the big cities, however, Sanskrit-learning male students are mostly Brahmins, but the girls are mostly from the non-Brahmin rich families, who want to have them acquire the knowledge of the sacred language, so as to give them a sort of religious education.

In this way Sanskrit is, now, rather spreading among the people, being supported by the nationalistic tendency, which is the motivating force in the unification of India in the terms of tradition. This tendency forces one to look back, when there is any need of coining new words, such as the current search for national terminology.

2. WAYS OF SANSKRIT EDUCATION

Education of Sanskrit is conducted in various ways which are unprecedented:

1. At some public primary schools, Sanskrit lessons are given at the fourth or fifth grade. And from that grade onwards it continues. Sanskrit lessons are optional, in most of the places. But these are compulsory in some regions.
2. At most of the Christian missionary schools Sanskrit was not taught in the past. But now it has started to be taught.
3. At some private schools, even at the primary school stage, Sanskrit is made compulsory. There are some cases of an interesting combination of traditional culture and modern sciences. At all the nineteen centres (kendras) of the Bhāratīya-Vidyā-Bhavan, the medium of instruction is English, but Sanskrit is highly encouraged to the extent that it becomes compulsory. Even children of six years of age are reciting Sanskrit verses.

Though the students, who want to specialise in Sanskrit, are becoming less in number as compared to the other branches of modern knowledge, still the knowledge of Sanskrit is spreading fast among the people.

Among Sanskrit educationalists of contemporary India, there is voice to make Sanskrit education more effective. It takes three years to teach the grammar of Pāṇini, and then students are taught such texts as Kādambarī, which they do not understand. If the Sanskrit grammar arranged in Western style is taught, it may facilitate things. In the courses at primary schools it is taught gradually and stepwise.

3. THREE-LANGUAGE FORMULA & THE PRESENT STATE

In the language education of present-day India, the three-language formula has been introduced. That is to say, students shall have to learn three languages, i.e. their own mother-tongues, which are vernaculars, Hindī, which is the national language, and English. The compulsory teaching of Sanskrit as the fourth language is very difficult. In February 1966, there was established in New Delhi the Central Sanskrit Board, which is a governmental committee, and the problem was discussed. The Kothari Education Commission finally

decided that English or Sanskrit should be comprised as the third language, as a sort of compromise. So it has been decided that Sanskrit education shall be voluntary.

But among some religious, educational and even political leaders, there prevails a great enthusiasm to bring up the Sanskrit education. At the faculties of humanities of almost all the Indian universities, there are departments of Sanskrit. In Benares, there is the historically famous Vārāṇaseya Sanskrit Viśvavidyālaya, formerly the Government Sanskrit College. Previously the Govt. of India started two Central Institutes, i.e. Kendriya Sanskrit Vidyāpīthas, one each at Tirupati (South) and Delhi. But now, with the establishment of the Rāṣṭriya Sanskrit Saṃsthāna, three more such Vidyāpīṭhas have been established, one each at Jammu, Purī & Prayāga (Allahabad). At Baroda there is a college called Barodā (Vaṭodara) Saṃskṛta Mahāvidyālaya, and pandits there have formed Saṃskṛta-Vidvat-Sabhā. In Calcutta the Government Sanskrit College has been affiliated with the University of Calcutta, and pandits there have established The Bengal Sanskrit Association. In Jaipur, there is the Vaidika Saṃskṛiti Pracāraka Saṁgha. In the country, there are many other small colleges. The Akhila Bhāratīya Saṃskṛta Sāhitya Sammelana commemorated its Golden Jubilee in New Delhi in October 1966, on which occasion the entire building of the Vigyan Bhavan was filled with the audience, who could follow speeches in Sanskrit. This meeting was more popular than a UNESCO meeting held at the same place. Apart from critical and scholarly studies carried on at such well-known institutes, such as the Bhandarkar Oriental Research Institute, Poona, the Oriental Institute, Baroda, the Kuppuswami Research Institute, Madras, the K. P. Jayaswal Institute, Patna, etc., the knowledge of Sanskrit is gradually permeating to the people. The late Premier Lal Bahadur Shastri established a Vidyāpīṭha at Delhi, which has been associated with his name now, and is one of the aforementioned five Central Institutes for Sanskrit education. This is now commonly known as 'Lal Bahadur Shastri Kendriya Sanskrit Vidyāpīṭha'. The Bhāratīya Vidyā Bhavan, which greatly esteems Sanskrit education, has increased the number

of its centers (kendras) from one in Bombay to nineteen, spread all over India, within a short span of ten years.

4. CONTEMPORARY FEATURES

1. Difference in Pronunciation

The pronunciation of Sanskrit letters differs to some extent from area to area. It is said that genuine Sanskrit pronunciation has been preserved among the Brahmins of Southern areas beyond Madras city, and in the Western part of India. When I talked with pandits of Madras and Śṛṅgerī, I found it rather easy to follow, whereas speeches by Northern Brahmins were very difficult to be followed by foreign students.

The pronunciation by the Bengali pandits is different probably due to the phonetic structure of their language: अ (a) as o, आ (ā) as *ō*, य (ya) as *ja*, थ (tha) as *dha*. So, यथा is pronounced as *jodho*.

ज्ञ (jña) is pronounced as *gña*. Some pandits, specially in Bengal and eastern parts, pronounce it as *gya*, and this has found its way into Hindi also. Although Western scholars pronounce it as *jña*, I have come across only a few pandits, who pronounce like this; particularly in Gujarat. If one should pronounce it as *jña* in India, he would be regarded as a puritan or as foreigner, who is not acquainted with the general practice. Ancient Greeks transcribed Sanskrit *j* with Greek *g*, for the *j* sound was lacking in Greek, due to the absence of palatial consonants.

झ (jha) is pronounced by some Gujaratis like *zha*.

Among pandits of Kerala, द् is pronounced like ल्, e.g. तस्माद् like *tāsmāl*.

2. Sandhi

Sandhi is practised in writing and printing. But when one speaks, external *sandhi* is not necessarily implemented. In addresses, it is often advised to avoid sandhi and to express two words articulately. E.g., instead of अत्रैका कन्या, one is advised to say अत्र एका कन्या.

Even in modern journals and in everyday speech rules of sandhi are not necessarily observed in an absolute way. This is to facilitate the quick understanding and making one's expression intelligible, at the moment of utterance. This is a modern trend. Tracing back historically, Bhaṭṭoji allowed the non-observance of external sandhi. Even Sāyaṇa followed that practice in his Vedic commentaries.

On the other hand, internal sandhi is always observed without exception by the writers.

3. The Marks

In ancient Sanskrit manuscripts, neither interrogation mark, nor an exclamation mark, was used. The mark '?' or '!' has most probably been adopted from the modern Western languages.

The mark for brackets or कोष्ठक, i.e. ( ), might also have come to be used due to the Western influence; although it is claimed that a varied range of marks was being used by Indian Mathematicians and other scientists.

4. The Gender

There are some synonyms either of which can be used, but in a different context. For example, in scientific papers or documents, which require exactitude, they say नव-दिल्ली-नगरम्. But in complimentary speeches they say नव-दिल्ली-नगरी. Feminine expression is supposed to express delicate and tender character, as is described in the Alaṅkāra-śāstras.

5. The Pronoun

The students or children are always addressed by त्वम्. भवान् or अत्रभवान् is always used for superiors or seniors, and the finite verb is used in the third person singular, e.g. अत्रभवान् एवं वदतु. The term आयुष्मान् (blessed with long life) has been used as a second personal pronoun from ancient times and is still current. It is applied for a young man also, which flows from its literal meaning, e.g. आयुष्मान् आगच्छतु (you, the younger fellow, come !)

The word भगवान् or भगवन् was used in addressing the teachers by their disciples, in the Vedic and Buddhistic tradi-

tions. But nowadays it is not in vogue. Now it is almost used in addressing a god or God only.

The word सर्व, when used in a singular, means 'everything'. (E.g. कामं न सर्वं सहे).

'Something' is expressed by किंचिद् and किमपि

6. The Tense

In Sanskrit there is no form for the present perfect. Present perfect is expressed with a perfect passive participle :

त्वया अद्य किमपि न कृतम् ।

or

त्वम् अद्य किमपि न कृतवान् ।

(Today you have done nothing.)

किं त्वया गजो न दृष्टः ?

or

किं त्वं गजं न दृष्टवान् ?

(Have you not seen an elephant ?

7. Adverb

In ancient Sanskrit, sometimes—but not so often as in Latin and Greek—adjectives were used, where otherwise one might expect adverbs. E.g. एका (first) प्रसूयते माता द्वितीया (secondly) वाक् प्रसूयते. (Cf. J. S. Speyer: *Vedische und Sanskrit-Syntax*, 100, S. 31; also *Sanskrit Syntax*, 243, p. 186.)

But in contemporary Sanskrit, adverbs are used in these cases. Sanskrit writers want to avoid such a kind of use of adjectives in the sense of adverbs.

8. Word-order

When we ask pandits about the word-order in Sanskrit, they reply that there is no fixed word-order. But when we write sentences arbitrarily, whithout any regard to the word-order, they immediately correct it. It means that there exits a sort of preferability in the word-order. The word-order, which present-day pandits recommend, is as follows:

1. Subject.....object.....verb.
2. The verb should come at the end of a sentence.
3. Any limitation or qualification (विशेषण) should come before the noun to be limited or qualified.

4. The interrogative 'किम्' should come at the beginning of a sentence or occasionally at the end of it.

So, a recommended sentence structure is as follows :

यदि त्वं प्रतिदिनं प्रातः भ्रमणार्थं गमिष्यसि, तर्हि त्वं स्वस्थो भविष्यसि ।

The word-order, in which the predicate comes first and the subject comes later (e.g. नित्यः शब्दः), is not observed in present-day Sanskrit.

The above-mentioned features betray that the word-order of contemporary Sanskrit is almost the same as in Hindī. But this need not be interpreted as the influence of Hindī alone; for already in medieval Sanskrit, as of Śaṅkara for instance, we notice this tendency. The word-order has finally become quite different from the other Indo-European languages and, strangely enough, close to that in Tibetan, and still closer to that in Japanese.

In daily conversation and in prose, some indeclinables always follow the words which they modify, e.g. पुस्तकेन विना, never विना पुस्तकेन (cf. स पण्डितः तैत्तिरीयोपनिषदःगुरुशिष्योपदेशं पुस्तकेन विना पठति) ।

In classical Sanskrit, the position of many prepositions was not fixed. For example, सह and सार्धम् etc. mostly preceded the instrumental (cf. J. S. Speyer: *Sanskrit Syntax*, 184, p. 132). But in contemporary Sanskrit they are placed after the instrumental, in conversation and composition.

In poetry there is no fixed word-order concerning the place of pronouns. But in prose a demonstrative pronoun should be placed before a noun. E.g. in a Śloka, रामाय तस्मै नमः but in prose तस्मै रामाय नमः ।

Concerning *honorifics*, there is a fixed word-order. मिश्र, चरण, पाद, etc., are always put at the end of a noun; e.g. पितृचरणाः (respected father). These endings are traditionally used in the plural form, even when they mean a single person. However, nowadays there is a tendency to use these words in the singular form, owing to the present-day rationalistic way of thinking. To use the plural form for a single person sounds absurd in the ears of the moderners. Nowadays many a people prefer the use of singular, in such cases.

The term आचार्य is always used before the noun modified by it : e.g. आचार्यः चन्द्रकान्तः, never चन्द्रकान्त आचार्यः.

9. Negation

In ancient Sanskrit works, especially in philosophical treatises, the negative particle न alone was enough to give answer in the negative : e. g....इति चेत्, न. But in present-day Sanskrit, they generally say न हि. This is similar to the negative answer in Hindi : नहीं. Between न हि and नहीं, there may not be direct connection, and that this form may have been influenced by Hindi; for, insofar as I know, I have never come across any case in which negation was expressed with न हि alone. In ancient Sanskrit न हि was used always at the beginning of long sentences to express negation. But in some modern Sanskrit works such as the Gīrvāṇavāṅmañjarī (e.g., p. 28) we come across with the expression of 'न हि' as a sentence, in reply to a question.

10. Questions and Answers

Questions were expressed with the indeclinable अपि in classical Sanskrit, whereas they are mostly expressed with the indeclinable किम् in contemporary Sanskrit.

For 'does he go there', these two forms will be : अपि स गच्छति तत्र ? and स गच्छति तत्र किम् ?

In the latter case, किम् is pronounced with slightly high tone. किम् sounds in the ears of foreigners like '*Kimu*'. 'म्' sounds slightly more intonated than 'कि'. The way of answering to negative questions in Sanskrit is contrary to that in English, and almost the same as in Japanese.

In English: [Question] You don't go to school, do you ?
[Answer] No, I don't go to school.

In Sanskrit : [Question] किं त्वं धर्मशालां न गच्छसि ?

[answer] आम् अहं धर्मशालां न गच्छामि । [Japanese would say 'Yes, sir ! I don't go to school.']

Cf. In the Dutch Royal Court one should never say "No !" to the Queen. To the question by the Queen: "Are you Mr. Smith ?", Mr. Jones should answer: "Yes, I am Mr. Jones." This way of expression is based upon the mental attitude of deference.

5. SIMPLIFICATION OF SANSKRIT

Sanskrit is too difficult to make it the national language of India. So there have been made some attempts to simplify this language.

1) Sandhi has been minimized in speaking, and even in writing.

2) Dual is going to be abolished in speaking, for the reason that there is no other Indian language besides Sanskrit which has this form of dual. Instead of the dual, the plural is used. Such a form is tolerated as वयमुभयम् अपि गच्छामः; 'although elderly pandits are opposed to this tendency.

3) All the verbs can be expressed in the form of a verbal noun, plus the verb भू or कृ. For example, instead of पठति we can say पठनं करोति or पाठं करोति. So only the knowledge of the conjugation of the verbs भू and कृ is required, and various forms of conjugation of other verbs can be skipped over.

4) Finite verbs can be replaced with past participles.

5) Past tense can be expressed with the indeclinable स्म plus the present form of verbs; such as "He went": स गच्छति स्म.

These ways of simplification have been adopted by many Sanskrit educationists.

6. HISTORICAL PERSPECTIVE

These features did not appear suddenly; but it is likely that it took some time. To trace the development of modern Sanskrit, some works on Sanskrit conversation and composition should be taken into consideration. But there have not been left enough records. The Gīrvāṇapadamañjarī by Varadabhaṭṭa (or Varadarāja, c. 1600-1650 A.D.), and the Gīrvāṇavāṅmañjarī by Dhuṇḍirāja (c. 1704 A.D.), which are records of daily conversation in that period, in one sense, will provide some valuable materials. They were edited by Dr. Umakant Premanand Shah, Baroda Oriental Institute, 1960, in

The M.S. University Oriental Series, No. 4. Such materials should be taken up for further investigations in the future.

[In this connection the following work may be helpful :
S. K. Chatterji : Indo-Āryan and Hindi (Calcutta : Firma K. L. Mukhopadhyay, 1960). Eight lectures originally delivered in 1940 before the Gujarat Vernacular Society, Ahmedabad.]

III

EXPRESSIONS AND VOCABULARY

1. FOREIGN WORDS

In Sanskrit sentences modern foreign words are used in their Hindī-ized form. E.g. अहं जापानदेशादागतोऽस्मि, instead of जपन्देशाद्. English is called आंग्लभाषा.

Contemporary Sanskrit has the tendency to coin new words to express Western words. This tendency is more conspicuous than in Hindī. For example, the word "station" is expressed as स्टेशन in Hindi, whereas विरामस्थानम् in contemporary Sanskrit.

Some proper names are used as in Hindi. E.g. जापानदेश is pronounced as Jāpān-deśa.

Any foreign name is used with a noun at the end, and so there occurs no trouble or difficulty in declension. E.g. 'of Max Müller' is expressed as 'मैक्स-म्यूलर-महाभागस्य' or 'मैक्स-म्यूलर इति पण्डितस्य'; 'of Tokyo' as 'टोक्यो-नगरस्य'.

named as.....उपाह्वय

Yin	यिन्	These two have been adopted from Chinese and pronounced as in Hindi.
Yang	याङ्	

2. MODERN TERMS

To express modern terms, English words are introduced, and often combined with Sanskrit words.

motor-car	मोटरयानम्
train	धूमशकटः or धूम्रयानम्; although diesel cars are replacing smoke-making trains, they still use this term. Some Bengali pandits express it with पेष्पयानम्.

station	विरामस्थानम्
airplane	विमानम्, वायुयानम्
bread	अपूप, करपट्टिका. But nowadays रोटक is more popular.
centre (of activities)	केन्द्र (A word of Greek origin has come to be used again through English.)
atom	अणु:
molecule	अणु:
atomic bomb	अण्वस्त्रम्, अणु-आयुधम्
radioactivity	विकिरण-सक्रियता
electricity	विद्युत्
radio	आकाशवाणी, नभोवाणी
hour	वादनम्, घण्टा
television	दूरदर्शनम्
engineering	यन्त्रविद्या, अभियान्त्रिकी
minute	निमेष:, पलम्
second	कला, क्षणम्
capacity (of depository)	धारणक्षमता
contemporary	समकालीन:
nuclear age	अणु-युगम्
artificial silk	कृत्रिमं चीनांशुकम्, कृत्रिमं कौशेयम्
communication	संचार:

In order to lock doors, bars (अर्गला) alone were used in the olden days, and pandits find it rather difficult to find Sanskrit equivalents of *lock* or *key*. Some say that (कुंचिका) is the equivalent of key and 'तालक' of 'lock.'

3. HONORIFICS

Mr.	श्री, श्रीमान्
Mrs.	श्रीमती
Miss	कुमारी, सुश्री

In order to express respect to a person, such terms as महाशय, महाभाग, महोदय are added at the end of the name of the person. They mean that the person is a gentleman. Among these terms, there is no gradation of honour or prestige. If we refer to a person without any of these honorifics, it is very impolite in the eyes of Indians.

gentleman	भद्रः, भद्रजनः, भद्रपुरुषः
lady	कुलस्त्री, श्रीमती, भद्रमहिला

4. DAILY CONVERSATION

in the morning	प्रातरि, प्रातः
in the afternoon	अपराह्णे
at ten o'clock	दशवादने or दशवादनकाले
in the front	सम्मुखम्, प्रथमपंक्तौ, (in a photo)
photograph	छायाचित्रम्
autograph	स्वाक्षराणि, हस्ताक्षराणि
R. S. V. P.	उत्तराभिलाषी, स्वागताभिलाषी
good morning !	सुप्रभातम्, सुप्रातःकालम्
good afternoon !	सुदिनम्
good evening !	सुसायम्

Throughout the last three above-mentioned cases, one can just say नमस्ते (नमः ते) or rarely 'ते नमः'. Some people, especially in the north, say नमस्कारः (corresponding to नमस्कारम् in southern languages). Some say नमस्तुभ्यम्, नमोऽस्तु, नमो नमः.

breakfast	प्रातराशः
lunch	मध्याह्नभोजनम्, दिनभोजनम्
dinner	रात्रिभोजनम्
previous day	पूर्वेद्युः
Yesterday	ह्यः
Tomorrow	श्वः
How do you do ?	अपि कुशलम् ?, or, अपि कुशली भवान् ? (literally, "Are you quite all right ?" This was used in ancient Sanskrit.)

I am quite all right. भवतां कृपया कुशली अस्मि । (here, no sandhi. The from of this expression is exactly the same as in Japanese, although linguistically completely different.)

It is my opinion that... इति मे मतिः

I am very glad to see you महान्संमोदः भवतां दर्शनेन । आह्लादितोऽस्मि भवतां दर्शनेन

good-bye ! गच्छतु पुनर्दर्शनाय !

good morning ! प्रातः कमनीयम् (See also p. 22).

for the sake of memory स्मरणार्थम् (as a momento), स्मारिका (often written on gifts)

Bon Voyage ! शिवास्ते पन्थानः सन्तु

Will you take meal here next Monday. अपि भवान् सोमवासरेऽत्रैव भोजनं स्वीकरिष्यति ?

I shall take meal here अहम् अत्रैव भोजनं करिष्यामि

Thank you very much धन्यवादाः (It is expressed in plural in order to mean "many thanks"). कृतज्ञोऽहम्; यद् आज्ञापयति भगवान् (by a disciple to his teacher)

[The real Sanskrit usage is 'धन्योऽस्मि' or 'अनुगृहीतोऽस्मि']

I am sorry that I shall not be able to come here. क्षम्योऽस्मि यदहमत्रागन्तुं न शक्नोमि

I beg your pardon , क्षम्यताम्

Please कृपया

May I say यद्यनुज्ञातं वक्ष्ये

A Happy New Year ! वन्देऽहम् नववर्षे; नववर्षाभिनन्दनम्

Everything comes with blessings to you with my sincere compliment सर्वं कल्याणाय तवाभ्येति ममाशंसाभिरन्वितम्

To elderly people वृद्धेभ्यः, गुरुजनेभ्यः

Long live ! शतं जीव शरदः, चिरं जीव

Truth, love and Beauty सत्यं शिवं सुन्दरम्

[This is the motto of Bharatiya Vidya Bhavan. It is interesting to know शिव is equated with प्रेमन्.]

A nice garden रमणीयोद्यानम्, रम्योद्यानम्

(An) interesting (person) रसिकः (पुरुषः); रुचिकरः

(An) interesting (object) रसवाही (विषयः), रुचिकरम्, रोचनम्

[The above-mentioned two words should be distinguished with regard to their use.]

We shall enjoy radio आकाशवाणीं मोदामहे । (or प्रमोदामहे)

Is that so ? एवमित्थम्, अथेदम् ?, अस्तीत्थम् ?

Either will do उभयमपि साधु

It is a matter of great pleasure अस्त्ययमानन्दस्य विषयः

It is right साधु, समीचीनम्, सम्यक्, साध्विदम्, सत्यमिदम्

It is wrong मिथ्येदम्, असाध्विदम्

(मिथ्या means 'false', implying 'a lie', 'fraud', धूर्त्तता, वञ्चनम् in present-day Sanskrit. But not in ancient Sanskrit : cf. e.g. Gauḍapāda and Sāṁkhya-Kārikā, v. 15)

Occasionally	समयानुसारम्, अवसरविशेषेषु
Probably	कदाचित्, संभवतः
To endeavour	प्रयतनम्, प्रयत्नं करोति
Whenever	यदा यदा हि, यदाकदाचित्
I shall go ahead	पुरस्तात् चरामि
Date	दिनांकः, तिथिः
Place	स्थानम्
Christian year	खृीष्टाब्दः
The new year	संवत्सरादिः, नवसंवत्सरः

5. WEEKDAYS AND MONTHS

Monday	सोमवासरः, सोमवारः
Tuesday	मंगलवासरः
Wednesday	बुधवासरः
Thursday	बृहस्पतिवासरः
Friday	शुक्रवासरः
Saturday	शनिवासरः
Sunday	रविवासरः
January	जनवरी

February	फरवरी
March	मार्च
April	अप्रैल
May	मई
June	जून
July	जुलाई
August	अगस्त
September	सितम्बर
October	अक्तूबर
November	नवम्बर
December	दिसम्बर

[The names of the months are the same as in Hindi, and are pronounced exactly in the same way as in Hindi.]

6. POLITICS

Politics	राजनीतिः
Politician	नीतिविद्; राजनीतिज्ञः
Crooked policy	कौटिल्यनीतिः, वक्रनीतिः
Constitution	विधानम्, संविधानम्
Peace	शान्तिः
The Father of Nation	राष्ट्रपिता (i.e. M.K. Gandhi)
President (of a republic)	राष्ट्रपतिः
Prime minister	प्रधानमन्त्री
Minister	मन्त्री, सचिवः
His excellency	महामान्यः, महाभागः
Chief minister (of a state)	मुख्यमन्त्री
International	अन्ताराष्ट्रिय (अन्तर्+राष्ट्रिय)
	(But many pandits write it as अन्तर्राष्ट्रीय)
The Upper House	राज्यसभा
The Common House	लोकसभा
Governor	राज्यपाल
Lieutenant-governor	उपराज्यपाल
President (of a congress or meeting)	सभापतिः, अध्यक्षः
institution	संस्था, संस्थानम्
reception committee	स्वागतसमितिः
minister of education	शिक्षामन्त्री

capital (of a country)	राजधानी
invasion	सीमाभङ्गः, आक्रमणम्
announcement	विज्ञापना, घोषणा

7. BUSINESS

Business	व्यवहारः, व्यापारः
Company	संस्था, संघः
Ship, Steamer	नौः, नौका, जलयानम्
Cargo-ship	भारनौः, भारवाहि यानम्
President	अध्यक्षः
Secretary	कार्यसचिवः, मन्त्री, सचिवः
bank	निक्षेपागारः, अर्थनिधिसंस्था, धनरक्षास्थानम् (Both are newly coined words)
hotel	उपाहारगृहः, आरामगृहः
room	कक्षः
lavatory	शौचालयः
long-distance call	दूरभाषणम्
office	कार्यालयः
residence	निवासः
host of reception	स्वागतकर्त्ता
general secretary	महामन्त्री, महासचिवः
office superintendent	कार्यालयाध्यक्षः, अधीक्षकः
auditor	आयव्ययनिरीक्षकः, लेखानिरीक्षकः
nominated members	मनोनीताः सदस्याः
director	निदेशकः
receipts and payments account	आय-व्यय-विवरणम्
balance	शेषधनम्
speaker	वक्ता
moderator (of a meeting)	संयोजकः

8. RAILWAYS

railway	लोहपथः, लोहपथगामिनी, धूम्रयानम्
train	रेलगाड़ी (from Hindi), धूम्रयानम्, लोहपथ-गामिनी
Station	विरामस्थानम्, स्थानम् (Once late Shri

	Raghuvira coined the word अग्निरथ-गमागमविरामस्थानम्. But for convenience's sake people use an abbreviation.)
Signal	संकेतक: (Once late Shri Raghuvira coined the word अग्निरथगमागमसूचनलोह-पट्टिका. But for convenience's sake people use an abbreviation.)
engine (Railway)	अग्निरथ:, चालनकक्ष:, चालनयन्त्र:
ticket	मूल्यपत्रिका

9. SOCIETY

society	समाज
conference	सम्मेलनम्
delegate	प्रतिनिधि:
welcome	स्वागतम्
ceremony	उत्सव:

10. SCHOOL

school	पाठशाला (a traditional one). Now the present day school is called विद्यालय:.
High (school)	उच्च
Middle (school)	माध्यमिक
Kindergarten	बालोद्यानम्, बालवाटिका
Girls School	कन्यापाठशाला
location	स्थिति:
salient features	उल्लेखनीया विशेषता:, मुख्यानि लक्षणानि
budget	आयव्ययानुमानम्
assistant	सहायक:
area, campus	क्षेत्रम्
building	भवनम्
programme	कार्यक्रम:
details	(तद्) विवरणम्
governing body	शासननिकाय:, शासिपरिषद्, शासनपरिषद्
announcement	घोषणा

list (of students)	सूची
object (aim)	उद्देश्य:

11. UNIVERSITY

University	विश्वविद्यालय:
College	महाविद्यालय:
inter-university	अन्तर्विश्वविद्यालय:
inter-college	अन्तर्महाविद्यालय:
President	अध्यक्ष:
Chancellor	कुलाधिपति:
Vice-chancellor	कुलपति:
Registrar	प्रस्तोता, कुलसचिव:
Pro-chancellor	समकुलाधिपति:
President of a committee	समितेरध्यक्ष:
pro-vice-chancellor	उप-कुलपति:
treasurer, cashier	कोषाध्यक्ष:
librarian	पुस्तकालयाध्यक्ष:, पुस्तकाध्यक्ष:
dean of student welfare	छात्रसंरक्षक:
dean of a faculty	संकाय-अधिष्ठाता
dean of a department	विभागाध्यक्ष:
senate	शिष्टपरिषद्, व्यवस्थापरिषद्
convocation	दीक्षान्त-समारोह:
executive council	कार्यकारिणी परिषद्
academic council	विद्वत्-परिषद्, शिक्षापरिषद्
finance committee	अर्थसमिति:
selection committee	प्रवरसमिति:, चयनसमिति:
statute	अधिनियम:
Conspectus of regulations	नियमावली
ordinance	अध्यादेश:
annual report	वार्षिकं प्रतिवेदनम्
examination superintendent	परीक्षाधीक्षक:
inauguration	उद्घाटनम्
benediction	समर्पणम्, मंगलकामना
graduation ceremony	दीक्षान्त-समारोह:
to congratulate	समभिनन्दनम

post-graduate course	स्नातकोत्तरं पाठ्यक्रमः, निष्णातार्थपाठ्यक्रमः
post-graduate teaching	निष्णाताध्यापनम्, स्नातकोत्तरशिक्षणम्
under-graduate course	स्नातकपाठ्यक्रमः
degree course	उपाधि-परीक्षा-पाठ्यक्रमः
course	पाठ्यक्रमः
curriculum	पाठविधिः
class	वर्गः, कक्षा, अध्ययनकक्षा
The first class (of the first academic year)	प्रथमा कक्षा, प्रथमो वर्गः
The first academic year	प्रथमो वर्षः
Faculty of Sanskrit Literature	संस्कृत-साहित्य-संकायः
Head of the Department of Sanskrit	संस्कृतविभागाध्यक्षः
Faculty of Foreign Languages	विदेश-भाषा-संकायः
Faculty of Philology	भाषाविज्ञान-संकायः
Philosophy	दर्शनम्
Faculty of Humanities	मानव-विज्ञान-संकायः, विद्या-संकायः
Faculty of Commerce	वाणिज्य-संकायः
Arts	कला
Culture	संस्कृतिः
Law	विधिः
Politics	राजनीतिः
History	इतिहासः
Faculty of World Religion	विश्वधर्मसंकायः
archaeologist	पुरातत्त्वविद्, पुराविद्
anthropologist	नृवंशविद्, नृवंशशास्त्री
Science	विज्ञानम्
Mathematics	गणितम्
Astronomy	ज्यौतिषम्
Faculty of Medicine	चिकित्सा-संकायः

Faculty of Engineering	यान्त्रिकी संकायः
Faculty of Research	अनुसंधान-संकायः, शोध-संकायः
Faculty of Physics	भौतिकी-संकायः
Metallurgy	लौहविद्या

12. TEACHERS AND STUDENTS

professor — आचार्यः, उपाध्यायः

Concerning the distinction between उपाध्याय and आचार्य, both of which are used as a couple in ancient Brahmin and Buddhist literature, present day pandits have no ideas. Some say that both mean a teacher and that उपाध्याय has more students than आचार्य.

disciple	अन्तेवासी
principal	प्राचार्यः
lecturer	प्राध्यापकः
student	विद्यार्थी, छात्रः (छात्रः can mean a scholar also).
tradition	परम्परा
tradition of Sanskrit scholarship	संस्कृतवाङ्मयस्वाध्यायानुसंधानम्
A study	एकम् अनुशीलनम्, एकम् अध्ययनम्

13. DEGREES

Degree	उपाधिः, पदवी
Ph.D.	वाचस्पतिः, विद्यावारिधिः
M.A.	आचार्यः, निष्णातः, शिरोमणिः, तीर्थः (at some schools in Bengal).
B.A.	अलंकार, शास्त्री (शास्त्रिन्), स्नातक
Intermediate	मध्यमा
D. Lit.	महामहोपाध्यायः [This is a traditional title] literally meaning 'great great teacher', i.e. seniormost teacher.

Honorary degree is respectfully conferred on him तस्मै संमानितोपाधिः (मानार्हा पदवी) सहर्षं संमानपुरस्सरं च प्रदीयते ।

14. IN THE CLASS-ROOM

Class-room	कक्षा
From now on Mr. Candrakānta Bhaṭṭa, the Principal, pronounces Sanskrit letters.	अद्यप्रभृति प्रधानाचार्यः चन्द्रकान्तभट्टः संस्कृताक्षराणि उच्चारयति. [n. Bhaṭṭa is his surname.]
In order to speak Sanskrit, practice is necessary.	संस्कृतभाषायां भाषितुम् अभ्यासोऽपेक्ष्यते.
In our former lesson	पूर्वतनपाठे
In our next lesson	आगामिनि पाठे
He gets good marks at the examination	सः परीक्षायां प्रशस्तान्यंकान्यधिगच्छति.
Pronunciation.	उच्चारणम्
We shall finish today's lesson	अद्यतनीयं पाठं समापयामः.
Today's lesson is over	अद्यतनीयः पाठः समाप्तः (or समाप्यते).
A teacher urges a student to translate	अध्यापकः विद्यार्थिनम् अनुवदितुम् आज्ञापयति.
A supplementary remark is given to it	अतिरिक्तटिप्पणी, विशेषसूचना वा अत्र दीयते.
(To a student) Go ahead !	प्रचर, चरैवेति.

15. LANGUAGES (भाषाः)

Greek	ग्रीक
Hebrew	हिब्रू
Arabic	अरबी
Persian	फारसी, पारसी,
German	जर्मन
French	फ्रेंच
English	अंग्रेज़ी, आंग्लभाषा
Russian	रूसी
Spanish	स्पेनी
Chinese	चीनी
Japanese	जापान-भाषा, जापानी
Tibetan	तिब्बती

These words have been introduced from Hindi and are pronounced as in Hindi. These are the main foreign languages which are taught in the Indian universities. Tibetan is occasionally taught as an Indian language.

16. INDIAN LANGUAGES

हिन्दी, बंगाली (बंगला), गुजराती, महाराष्ट्री (मराठी), उड़िया, तमिल, तेलुगु, मलयालम, कर्नाटकी (कन्नड), सिन्ध, पंजाबी, मैथिली, कश्मीरी, उर्दू, असमिया, नैपाली ।

Indo-European language family

भारत-यूरोपीय-भाषावर्गः, भारोपीयभाषापरिवारः

17. COUNTRIES

Country	देशः
Burma	बर्मा, ब्रह्मदेशः
American national	अमरीकी राष्ट्रियः
America	अमरीका
The country of America	अमरीकादेशः
An American	अमरीकी, अमरीकीयः, अमरीकादेशीयः
The Asian Continent	एशियामहाद्वीपः
India	भारतः
Indian	भारतीयः
An Indian	भारतदेशवासी, भारतीयः

18. CITIES

London	लन्दन
New York	न्यूयार्क
Tokyo	टोक्यो, तोक्यो

[Native Japanese pronounce it as तोक्यो, but, as Indians caught the word from English-speaking people, it has often been translated as टोक्यो.]

Paris	पेरिस, पारी
Delhi	दिल्ली
New Delhi	नव-दिल्ली
Calcutta	कलिकातः, कलकत्ता
Bombay	मुम्बई, बम्बई
Baroda	बटोदरा, बडोदा
Darbhanga	दरभङ्गा
Agra	आगरा
Madras	मदरास, मद्रास
Hyderabad	हैदराबाद
Jaipur	जयपुर

19. LINGUISTIC EXPRESSIONS

synonym	पर्यायः, पर्यायशब्दः, पर्यायवाची
gender	लिंगम्
case	विभक्तिः
to express	प्रकाशनम्, वक्तुम्, व्यवहर्त्तुम्
to translate	अनुवदनम्
translation	भाषान्तरीकरणम्, अनुवादः
It is translated by me	इदमनूद्यते मया; इदं भाषान्तरीक्रियते मया
full stop	दण्डचिह्नम्, पूर्णविरामः
comma	विरामचिह्नम्
interrogation mark	प्रश्नचिह्नम्
exclamation mark	आश्चर्यचिह्नम्, सम्बोधनचिह्नम्
semi-colon	अर्धविरामः
bracket	धनुश्चिह्नम्, कोष्ठकौ, कोष्ठचिह्नम्
The word "village" means ग्रामः	'आंग्लभाषायाम् "विलेज्" इति शब्देन 'ग्रामः' इत्यभिधीयते (उच्यते, सूच्यते)।
footnote	पादटिप्पणी

20. PUBLICATIONS

publication	प्रकाशनम्
bibliography	ग्रन्थसूची
manuscript	आदर्शः, पाण्डुलिपिः
ancient manuscripts	प्राचीनाः हस्तलिखित-ग्रन्थाः
outline	रूपरेखा
editor	सम्पादकः
publisher	प्रकाशकः
author	लेखकः, रचयिता
royalties	पुरस्कारः, लाभांशः
printed	मुद्रितम्
printer	मुद्रकः
Department of Publications	प्रकाशन-विभागः
Series	पुस्तकमाला, ग्रन्थमाला
The first issue (of the series)	प्रथमं पुष्पम्
The first volume	प्रथमः खण्डः
A nice book	मनोरमं पुस्तकम्
Commemoration volume	स्मारिका, स्मृतिग्रन्थः
Special number (special issue)	विशेषाङ्कः
Introduction	परिचायिका, प्रस्तावः, उपोद्घातः, विषय-प्रवेशः

Foreword, preface	भूमिका, प्राक्कथनम्
On page 31	एकत्रिंशत्तमे पृष्ठे
edited	सम्पादितम्
published	प्रकाशितम्
anonymous	अज्ञातकर्तृक, अज्ञातनाम
proof-reading	मुद्रित-शोधनम् (-कार्यम्)
The price of a copy	एकाङ्कस्य मूल्यम्
annual fee	वार्षिकं मूल्यम्
The table of contents	विषयसूची, विषयानुक्रमणिका
With the author's compliments	लेखकेन सादरं समर्पितम्

21. SOCIETY

official (affair)	अधिकृत, शासकीय
Society (a group of people)	सभा, समाजः
association	समितिः, संघः
foundation	आधारशिला, सदनम्, आधारस्तम्भः
institute	विद्यापीठः or मन्दिरम्
Ramakrishna Mission Research Institute	रामकृष्णमिशनतत्त्वमन्दिरम्
hospital	आतुरालयः
museum	संग्रहालयः
memorial hall	स्मृतिमन्दिरम्
City-hall	नगरकोटः, नगरभवनम्
family planning	परिवारनियोजनम्
director	निदेशकः
Constitution	संविधानम्
exposition	विवरणम्
foundation-laying (ceremony)	शिलान्यासः (-समारोहः)
inauguration	उद्घाटनम्
drama	नाटकम्
(The first) act	अंकः
dance	नृत्यकला, नृत्यम्
literature	साहित्यम्
Oriental literature	प्राच्यवाणी, प्राच्यं साहित्यम्
Institute of arts	कलाभवनम्, कलाक्षेत्रम्, कलासंस्थानम्
lecture	प्रवचनम्
ladies and gentlemen	भ्रातरो भगिन्यश्च (literally 'brothers and sisters')

I have learned Sanskrit, but I cannot deliver a lecture in that language. Therefore in English I shall deliver a lecture. I hope you would allow me.	संस्कृतभाषा तु मया अधीता। किन्तु तस्यां भाषायां मौखिकं प्रवचनं कर्तुं नाहं शक्नोमि। तस्मात् आंग्लभाषाम् आश्रित्य प्रवचनं करिष्यामि। विद्वांसः[1] क्षम्यताम्।
His Majesty	महामहिमः
garlanding	माल्यार्पणम्
presidential address	अध्यक्षीयं भाषणम्
thanksgiving	धन्यवादभाषणम्
deathmask	अन्तिमं दर्शनम्
the late	स्वर्गतः, दिवंगतः, स्वर्गवासी
biography	जीवनवृत्तम्, जीवनी

22. PHILOSOPHICAL IDEAS

external expression of life	जीवनस्य बाह्याभिव्यक्तिः
internal expression of life	(मानव-)जीवनस्यान्तराभिव्यक्तिः
spiritual values	आध्यात्मिकानि मूल्यानि
civilization	सभ्यता
the manifestation of soul	आत्माभिव्यञ्जनम्, आत्मनोऽभिव्यंजनम्

23. GAMES RELEVENT TO SANSKRIT

अन्त्याक्षरी	The game of capping verses in Sanskrit. Occasionally a man and a woman make up a couple of players.
मण्डलगानम् or समूहगानम्	Singing by a group of girls in a circuit of procession, with hands clashed in rhythms. This is practised especially in Gujarat in autumn.

24. MESSAGES

message	सन्देशः
Dear Professor	प्रिय आचार्य !
Sincerely yours	स्नेहाधीनः, विनयावनतः

25. RELIGION

service	पूजा, प्रार्थना, सेवा

1. Literally 'intelligent people'.

meditation	ध्यानम्, योगसाधनम्
mental action	मानसं कर्म
offering to a deity	अर्घ्यम्, प्रसादः
pilgrimage	तीर्थयात्रा, यात्रा
bathing	तीर्थस्नानम्, स्नानम्
a confluent point of rivers	संगमः
an offering of light	दीपाराधनम्
a rosary	अक्षमाला
The festival of lamps	दीपावली, दीपमाला
a jar full with water	पुण्यघटः (This is regarded as auspicious).
an ascetic	संन्यासी
a householder	गृहस्थः
a (Jain) ascetic	साधुः, श्रमणः
a (Jain) nun	साध्वी, श्रमणी
The abbot	आचार्यः
The recitation of the Veda	वेदपारायणम्, वेदोच्चारणम्
A cloth which a yogin wears on his feet	योगपट्टावलिः

26. TEMPLES

temple	देवकुलम्, देवमन्दिरम्
The principal building of a temple	देवालयः (A Buddhist pagoda in Burma etc. is also called देवालयः)
a building	मन्दिरम्
a small room for the practice of meditation	योगपीठः
a pillar to a flag hoist	ध्वजस्तम्भः
a tower	गोपुरम्
a tank	तडागः, तडागम्
a door-guard	द्वारपालः, द्वारपालिका
foot-prints	पादांकः, पदम्, पदचिह्नम्
the foot-print of Nandin	नन्दिपदम्
a trident (Its tip has three edges of blade)	त्रिशूलम् (an emblem of Śiva)
The Diamond Throne	वज्रासनम् (at Buddhagayā)
a corridor for slow walking (after meditation)	चंक्रमः
halo	प्रभामण्डलम्

27. DEITIES

Earth the Mother	माता पृथिवी, माता भूमिः

Cow the Mother गोमाता
The Goddess of Small-pox शीतला माता, मर्यमा (in Madras)
The image of a god shown in a procession at a festival
उत्सवमूर्तिः देवमूर्त्तिः
a name of Kṛṣṇa पूर्णब्रह्म

28. HOLY PLACES

(The author collected the following vocabulary at Śṛṅgeri, the headquarters of Śaṅkarācārya, in Mysore.)

The whole area of the holy place पीठः; The area of Śṛṅgeri is called शृङ्गाद्रिपीठः, व्याख्यानपीठः, धर्मपीठः
School of traditional style मठः
The abode of an ascetic (for religious practice) आश्रमः
Tomb समाधिः (In Japanese classics or vernaculars a tomb is called 'sanmai', which is the ancient Japanese transliteration of समाधिः).
Shrine अधिष्ठानम्, (This can be also the tomb of a chief abbot).
The land donated by kings to the sacred place अग्रहारः
Administrative organization or structure संस्थानम्, (Cf. *Kauṭalya-Arthaśāstra*, 2. 7.)
The chief abbot मठाधिपतिः, स्वामिन्, जगद्गुरुः (स्वामी is clearly distinguished from संन्यासी in general).
The position of the chief abbot व्याख्यानसिंहासनम्, धर्मसिंहासनम्
Building of an individual temple देवस्थानम्. The biggest building in this place is called विद्याशंकर-देवस्थानम्.
Pavilion मण्डपः
Prayer room पूजागृहम्
a diadem (crown) of the chief abbot किरीट
The wheel of beatitude श्रीचक्रम् (This is regarded as the symbol of Śṛṅgeri)
a meditation room अनुष्ठानगृहम्
practice प्रयोगः
meditation उपासनम्
The building where the image of Śaṅkara is worshipped प्रतिमागृहम्

The abode of the abbot गुरुनिवासः
flower garden पुष्पोद्यानम्
The dwelling in a house for four months चातुर्मास्यम् (different from the ancient connotation)
The 'Meditation' position of fingers चिन्मुद्रा
The 'Fearlessness' position of fingers अभयमुद्रा
a prayer hall स्तोत्रमण्डपः, प्रार्थनागृहम्

IV

(PART I)

READINGS IN CONTEMPORARY SANSKRIT

(१)

अद्यत्वे संस्कृतस्य स्थितिः

अद्यत्वे संस्कृतभाषायाः स्थितिरतिदयनीया विद्यते । अनेके जनाः यैः संस्कृत-भाषामधिगन्तुं न जातु प्रयतितम्—नापि तत्प्रशंसायां कदाचिदपि किञ्चिद-भिहितम्, 'अये ! संस्कृतभाषा', 'इयं किल मृतभाषा', इत्यादीन् शब्दांश्चाच-क्षाणास्ते संस्कृतभाषामुपेक्षन्ते । केचिज्जनाः संस्कृतापेक्षया फ्रेञ्च-लैटिनादि-भाषाग्रहणमधिकं रोचयन्ते । ते हि संस्कृतव्याकरणमतिक्लिष्टं मन्यन्ते । अहमात्मानमेवोदाहरणरूपेण प्रस्तौमि । यदाहं पाठशालायाम् अध्यैषम् तथा चापरभाषानिर्वाचनप्रश्नो मम सम्मुखम् उपास्थात्, मम बन्धवः सुहृदश्च क्लिष्टताया एव हेतोः संस्कृतेतराया भाषाया एव ग्रहणाय मां प्रेरितवन्तः । दिष्ट्याऽहं जीवने सदैव आह्वानानि आदृतवान्, संस्कृताध्ययनम् आह्वानमेव विज्ञाय मया स्वीकृतम् । अयमीदृशः सङ्कल्प आसीत् यत्कृतेऽहं कदापि नानुत-प्स्यामि ।

अद्य सार्वजनिकरूपेण जगतेदमुररीकृतं यत् संस्कृतमेका महत्त्वपूर्णा भाषा वर्तते । महीयांश्च तस्याः साहित्यिकः कोषः । परं ते के सन्ति, यैः संस्कृत-स्येत्थं मूल्यङ्कृतम् । ते मैक्समूलर, शापनहावर, गॉथ, विलडूरेण्ट, इत्यादयः, अन्ये च तादृशा महाभागा आसन् ये भारतीया नाभूवन् । विलडूरेण्टमहोदयेन निजपुस्तके समीचीनमेवाभिहितं यद् भारतमस्माकं वंशस्य मातृभूमिर्वर्तते । संस्कृतञ्च योरोपीयभाषाणां जननी विद्यते । तदस्माकं दर्शनशास्त्रस्यापि आदिजननी वरीवर्ति ।

पाणिग्रहणादिषु धार्मिकसमारोहेष्वपि वयं पश्यामः शृणुमश्च यदा संस्कृतपाठोच्चारणं भवति, वयं न जानीमः किमिदमुच्चार्यमाणमस्तीति । अहं तु संशये यत्सम्भवतः पुरोहितः स्वयमपि जानाति वा न वेति यत् स किमिदमुच्चारयतीति । इमाः सर्वाः प्रथा अपि सम्प्रति झटिति लुप्यन्ते । अद्यतनो हि तथाकथितः शिक्षितो युवकः पुरोहितापेक्षया पञ्जीयकसमीपे पाणिग्रहणसंस्कारस्य पञ्जीकरणम् उपयुक्ततरं मन्यते । इयमस्ति संस्कृतस्य दुःखदायिनी स्थितिः । तथापि तस्याभ्युदयस्तु वाञ्छनीय एव ।

(अखिलभारतीयसंस्कृतसाहित्यसम्मेलनस्य स्वर्णजयन्तीसमारोहे डा० फतेहसिंहरावगायकवाडमहोदयानां स्वागतभाषणात्)

(२)

संस्कृतस्य गौरवम्

सम्भावयेऽहं जापानस्य प्रथमश्छात्रो य एतत्सम्मेलनपरिषदि समुपस्थितस्तथापीदं विचित्रं नास्ति । जापानदेशेऽस्मत्पूर्वजाः प्रामुख्येन बौद्धभिक्षवश्चिरात् प्रायः शतत्रयोत्तरमेकसहस्रवर्षपूर्वं चीनदेशात् संस्कृताध्ययनं प्रावर्त्तयन् । ततः प्रभृति संस्कृतसाहित्यस्याध्ययनं बौद्धविहारेषु साम्प्रतिकञ्चेदानीन्तनेषु विश्वविद्यालयेषु सातत्येन प्रवर्तते । जापानदेशे षष्ठशतकस्य सप्तमशतकस्य वा बौद्धग्रन्थानां प्राचीनाः संस्कृतादर्शाः बौद्धविहारेषु सुरक्षिताः सन्ति । एते तादृशाः प्राचीनतमा आदर्शाः विज्ञायन्ते, ये सावधानं मानवप्रयत्नेन कदाचिदपि सुरक्षिताः । एत आदर्शाः मरुस्थलेभ्यो यथा हि केन्द्रीय-एशियातः परिमार्गितेषु न सन्ति । तदिदं विचित्रं यदेत आदर्शाः भारतभूमौ सुरक्षितेभ्य आदर्शेभ्यः प्राचीनतराः सन्ति । तथाप्यस्माकं संस्कृतस्य बौद्धसाहित्यस्य चोत्पत्तिस्थानेन भारतेन सह सम्बन्धः साक्षान्नाभवत् । गतवर्षशतके संस्कृताध्ययनं पाश्चात्यदेशैस्तत्र प्रवर्तितं न पुनर्भारतेन । तत एव संस्कृताध्ययनं साक्षादेवात्र सम्प्राप्तुमागमनाय मे समुद्यमोऽस्ति ।

अहं जाने यथाऽस्मिन् सम्मेलने भारतीयविद्वत्तायाः विविधानां शाखानाम्प्रातिनिध्यं दधाना विद्वांसः समवेताः सन्ति, इति । अत्र तावदेतादृशा अपि वेदज्ञाः विचक्षणाः विद्यन्ते, ये न केवलं वेदपाठमात्रम्, अपितु तदीयां व्याख्यां तदीयं विवेचनमप्युपस्थापयन्ति । तदतिरिक्ता अत्रैतादृशोऽपि विशेषज्ञाः समुपस्थिताः वर्त्तन्ते ये खलु आदर्शनशास्त्राद् आ-आयुर्वेदं सर्वासां शास्त्रशाखानां मर्मविदो विद्यन्ते । विश्वस्य प्राच्यविद्याव्यसनिनां प्रतिनिधितया अहम् अखिलभारतीयसंस्कृतसाहित्यसम्मेलनाख्यामेनां बृहतीं संस्थाम् अभिनन्दयामि यया प्राचीनज्ञानपरिचर्यार्थं तद् रक्षार्थं च किमप्यद्भुतं कार्यजातमनुष्ठितम् । विपश्चितां तस्यां

परम्परायां यैरस्याः संस्थायाः सञ्चालनङ्कृतम्, चूडामणिभूता व्यक्तयः संगताः सन्ति, अद्यापि चेदं सम्मेलनं कृत्स्नस्य भारतस्य विदुषां परस्परसन्दर्शन-सम्भाषणैकमञ्चत्वमावहति। अखिलभारतीयसंस्कृतविद्यापीठस्योपलब्धिश्च पारम्पर्यक्रमागतानि आधुनिकानि च तत्त्वानि समधिगतवती विद्यते। अहम् मन्ये इयं भारतीयस्वातन्त्र्यस्य काचन स्वाभाविकी परिणतिरस्ति, यद्द्वारतस्य पुराणी विद्वत्ता या दूरदूरतरेषु ग्रामेषु विकीर्णाऽभूत् साऽत्र एकत्र दृष्टिगोचरीभवति। भारतीयस्य मौलिकज्ञानस्यैकत्र तत्रापि राजधान्यां दर्शनम्—इदं किल बाह्याद् देशादागतानामस्मद्विधानां व्यक्तीनां कृते परमानन्दञ्जनयति।

(अखिलभारतीयसंस्कृतसाहित्यसम्मेलनस्य स्वर्णजयन्तीसमारोहे जापानवास्तव्यस्य डा० हाजिमेनाकामूरामहोदयस्य विशिष्टाद् भाषणात्।)

(३)

तपसो मात्रा

महर्षिप्रवरो व्यासः समादिशति यत् तपस्तावदेव करणीयं यथा चित्तप्रसादो न व्याकुलीभवति। इयमेव मात्रा तपसः। अयमेव विधिस्तपसः। इयमेव मर्यादा तपसः। इमं स्वल्पीयांसमेव वाक्यांशं लिखित्वा खलु व्यासेन मुनिना परित्रातः सर्वलोको विनाशात्। जननीव च पितेव चायं वाक्यांशः परिपाति मनुष्यमात्रं प्राणिमात्रञ्च सर्वदोषेभ्यः। शरीरस्य वा मनसो वा या स्वाभाविकी स्थितिरस्ति सा कथमपि न व्याकुलीभवेत्। तावदेव तपः करणीयम्, नातोऽधिकम्, इति कृष्णद्वैपायनस्याभिप्रायः। कदापि कथमपि स्वल्पीयानपि यथा आयासः नोत्पद्येत तथा तपः करणीयम्। नाधिकम्। न शरीरं पीडयेत् स्वल्पमात्रमपि, न मनः पीडयेत् स्वल्पमात्रमपि, नात्मा पीडनीयः स्वल्पमात्रमपि। इयमेव मर्यादा तपसः, अयमेव च तपसो विधिः, इयमेवास्ति मात्रा तपसः, इदमस्ति परमं रहस्यं तपसः, एष एवास्ति महर्षिप्रवरस्य व्यासस्योपदेशः।

(जनमेजयो विद्यालंकारः)

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गीताभाष्यकारौ मध्ववल्लभौ

श्रीमध्वाचार्यास्तु द्वैतवादिनो निगद्यन्ते। इमे हीश्वराज्जगत् सर्वथा भिन्नं मन्यन्ते। ईश्वरो जगतो निमित्तकारणं, न पुनरुपादानकारणम्। एवं जीवोऽपि खल्वीश्वरात् पृथगेव। बन्धमोक्षौ तस्यावस्थाविशेषौ वर्त्तेते। किन्तु मुक्तेः

कारणमिमेऽपि श्रीरामानुजाचार्यवज् ज्ञान-कर्म-समुच्चयमेव मन्वते। एवमेव ज्ञानापेक्षया एभिरपि भक्तेः प्राधान्यमेव स्वीक्रियते। यद्यप्येभिर्लिखितं गीता-भाष्यं संक्षिप्तस्वरूपमेव, किन्तु एषामनुयायिनो विद्वांसः स्वरचितासु भाष्य-व्याख्यासु तेषां सिद्धान्तं बहुविस्तरेण प्रतिपादितवन्तः।

श्रीमन्तो वल्लभाचार्यचरणाः शुद्धाद्वैतवादिनो महामनीषिणो जेगीयन्ते। एषामपि राद्धान्ते ब्रह्मैव जगत्कारणमस्ति, किन्तु भगवच्छङ्कराचार्यवदिमे संसारं केवलं कल्पनारूपं मिथ्यास्वरूपञ्च नामनन्ति। परमात्मा परब्रह्म स्वेच्छयैव विश्वसर्गं तन्तनीति, स्वेच्छयैव च स्वात्मनि तं विलीनं विदधाति। मायाप्रकृत्यादयः परब्रह्मणो विभिन्नशक्तयः सन्ति याः परब्रह्मणः समुद्भवन्ति, जीवा अपि परब्रह्मणः प्राकट्यं प्राप्नुवन्ति। तेऽन्तेऽणुरूपाश्च भवन्ति। भग-वदनुग्रहेणैव ते जीवा मुक्तिमासादयन्ति। भगवद्भक्तिरेव जीवस्य प्रमुखं कर्त्त-व्यम्। इदं भक्तितत्त्वमेव गीतायां प्राधान्येन प्रतिपादितं श्रीमता कृष्णेनेति श्रीमद्वल्लभाचार्याणां मतस्वारस्यम्। साम्प्रतं श्रीवल्लभाचार्यनाम्ना या गीताया एका टीका प्राप्यते तत्र तदनुयायिनो विद्वांसो विप्रतिपद्यन्ते। किन्तु श्रीवल्ल-भाचार्यचरणैः श्रीमद्भागवतमुद्दिश्य यद् बहुलिखितं विद्यते न तत्र कस्यचन विप्रतिपत्तिः। अतस्तदनुसारमेतेषां मनोऽभिप्रायः सर्वं एव स्फुटीभवति।

(श्रीनवलकिशोरकांकरः)

(५)

संस्कृताभ्युद्धरणम्

'संस्कृतविश्वविद्यालयः' इति संभ्रमोऽनेकत्र दृश्यते, तदाघोषश्च ततस्ततो दिशः श्रूयते। एकतः उच्चतरपाठशालासु तदधस्तनपाठशालासु च संस्कृताध्य-यनस्य अवकाश एव अपहृतः, भाषात्रय-मन्त्रोच्चाटनेन तपस्विनी सा निष्का-सिता, अन्यतः तत्र तत्र अधिकारिभिः स्वस्वप्रदेशेषु संस्कृतविश्वविद्यालयः स्थाप-यिष्यते, तदर्थमपेक्षितकार्यपरिशीलनार्थमधिकारी विशिष्टः कश्चिद् नियुक्त इति प्रकटीकृताश्च वार्ताः। एवम् उत्कले पुरीक्षेत्रे, केरलेषु, आन्ध्रप्रदेशे च कापि कार्यप्रणाली प्रस्तुता दृश्यतेऽथवा श्रूयते।

संस्कृताभ्युद्धरणं विश्वविद्यालयस्य स्थापनेनैव साधयितुं शक्यमिति नेद-मभ्युपगन्तुं शक्यम्। न च शक्यं वक्तुं वाराणसी-दरभङ्गाक्षेत्रयोः प्रतिष्ठितयोः संस्कृतविश्वविद्यालययोः कार्यं सर्वं चतुरश्रं प्रचलतीति। तत्तत्प्रदेशेषु केन्द्री-भूतं संस्कृतविद्यापीठं यदि स्थाप्यते तदेव पर्याप्तकार्यकारि शोभनं च भवेत्।

'संस्कृतविद्यापीठ'मेकं तिरुप्पतिक्षेत्रे केन्द्रशासनेन स्थापितम्। तदनन्तरं

देहल्यां वर्त्तमानं विद्यापीठं शासकीयविद्यापीठत्वेन स्वीकृतम्। तदनन्तरं च तिस्रः संस्थाः तथा स्वीकृताः—जम्बूस्थरघुनाथपाठशाला, प्रयागस्थगङ्गानाथझासमीक्षा-समितिः, उत्कलेषु च कश्चित्संस्कृतमहाविद्यालयः। देहल्यामेव जैनविद्याशाला कापि एवमेव केन्द्रीयविद्यापीठतामारोपयिष्यत इति च श्रूयते।

सर्वेषु च राज्येषु एकैकं विद्यापीठं स्थापनीयम्; तत्र तत्र संस्कृतसेवां चिरात् कुर्वाणाः चिराल्लब्धप्रतिष्ठाश्च संस्था वर्तन्ते, तेऽपि समुचितेन समृद्धेन च आर्थिकसाहाय्येन विद्यापीठकल्पेन प्रकारेण अभिवर्धनीयाः, अथवा केन्द्र-विद्यापीठपदमारोपणीयाः। एवमेव च केन्द्रीयसंस्कृतपरिषदि सदस्यानां दृढमा-विष्कृतोऽभिप्रायः, यः शासकैरूरीकृतश्च। यदि सर्वेष्वपि मद्रासादिराज्येषु भृशं दिनेदिने उपचीयमानं संस्कृतह्रासं शासकीयपरिषदियं वारयितुं वाञ्छति, तदा अयमेव मार्गः प्रतिराज्यमुच्चतरसंस्कृतविद्यापीठस्थापनरूपः संस्कृतकल्या-णाय स्यात्। कार्यमिदं च त्वरितं कर्तव्यं, न तु कूर्मगत्या। 'गतोदके सेतुबन्धो न कल्याणि विधीयते।'

(संस्कृतप्रतिभातः) (डा० वे० राघवः)

(६)

संस्कृतव्याकरणस्य महत्त्वम्

पतञ्जलिना वृषभस्य रूपकेण शब्दविज्ञानम्प्रकाशितम्। भाषायाः संस्का-रार्थं संस्कृतभाषायां वैदिककालादेव व्याकरणस्य मौलिकसिद्धान्ताः प्रयुक्ता वर्त्तन्ते। नामभिः सप्तविभक्तीनामाख्यातेन भूतभविष्यद्वर्तमानेत्येषां त्रयाणां कालानां धातुभिरुपसर्गाणान्निपातानाञ्च सर्वत्र निर्बाधप्रयोगाणाम्भाषायाः संस्कारविषये स्वीयम्मौलिकं स्थानं विद्यते।

अस्यैव व्याख्यानार्थमिन्द्रस्सर्वप्रथमं व्याकरणशास्त्रं रचयाम्बभूव। तद-नन्तरमनेके आचार्यास्तस्मिन् क्षेत्रेऽनुसन्धानङ्कुर्वन्तो ग्रन्थानरचयन्। अद्यावधि प्रायश्चतुःषष्ठिर्वैयाकरणा बभूवुरिति सम्प्रति विज्ञायते। एतेष्वन्तिमो मुनिः पाणिनिः सर्वश्रेष्ठो बभूव। तेन स्वीयव्याकरणशास्त्रग्रन्थे अष्टाध्यायीत्यभि-धेये दशवैयाकरणानामुल्लेखो विहितः। संस्कृतवाङ्मये वैदिककालादद्यावधि भाषासंस्कारविषये जागृतपरम्परा दरीदृश्यते। संसारस्याऽन्याभ्यो भाषाभ्यः तत्तद्देशीया विद्वांसः संस्कृतव्याकरणात् पर्याप्तं साहाय्यं गृहीतवन्तः। संसारे संस्कृतभाषैव एतादृशी, या भाषायाः समस्तसंस्कारैः परिपूर्णाऽस्ति।

(श्री अशोकचन्द्र शास्त्री। श्री रामप्रसाद त्रिपाठी)
(गुरुकुलपत्रिकातः)

(७)

अमेरिकावास्तव्याः

अस्माकं भारतीयानां समक्षे अमेरिकानिवासिनां रूपद्वयं समागतम्। एके हिप्पीरूपधारिणः असभ्या इव भारते इतस्ततः परिभ्रमन्ति। अफीम-गांजा-सुलफा-इत्यादिबुद्धिविलोपिनां निकृष्टपदार्थानां सेवनकर्तारोऽधंनग्ना एते भारतीययुवजनानां किशोराणां च हृदयेषु दुष्प्रभावं जनयन्ति। एतेषां प्रभावायत्ताः केचन भारतीययुवानोऽपि मदमत्ता हिप्पीरूपधारिणः सञ्जाताः। अन्ये च केचन अमेरिकावास्तव्या यमदूता इव निभाल्यन्ते। एते बंगलाप्रदेशे त्रिंशल्लक्षसंख्यकानां जनानां विनाशे साहाय्यकरा आसन्। वियतनामे तु प्रत्यक्षतः नैकलक्षटनपरिमितानां भयंकराणां बोम्बानां जनसंकुलेषु नगरेषु प्रक्षेप्तारः किममेरिकादेशे सभ्या अपि वसन्ति न वेति संशयमापद्यन्ते भारतीयानां मनांसि। यदि सन्ति केचन सभ्याः सत्पुरुषास्तत्र ते त्वतीवविरला इति प्रतीयते। पुराणानामियमुक्तिः सत्यं प्रतीयते यत् अमेरिका (पातालदेशः) दैत्यानां वासभूमिः। सा पुराऽप्यासीत्, अधुनाऽपि वर्तते नात्र संशीतिलेशोऽपि। परमत्र भारतीयकर्णधारैर्विचारणीयं यद् वियतनामस्यानन्तरं भारतपाकिस्तानयोर्वारो विद्यते। अत्राप्यसौ दैत्यराट् स्वविनाशलीलां प्रदर्शयिष्यति।

(पं० भगवद्दत्तो वेदालंकारः)
(गुरुकुलपत्रिकातः)

(८)

पाणिनीये व्याकरणे संज्ञानां महत्त्वम्

अस्ति हि सुविदितं महत्त्वं पाणिनीयस्य व्याकरणस्य निखिलेऽपि व्याकरणात्मके निकाये। तस्य चेदं महत्त्वं त्रिलक्षणात्मकम्, **लघुतया, विस्पष्टतया, सम्पूर्णतया च**। सुसाधितैर् वैज्ञानिकैः साधनैः सनाथिता अप्य् आधुनिका वैयाकरणा नाद्याऽवधि तस्य पारम् अधिगतवन्तः। लक्षणत्रयम् अपि तेषां कृते महद् आश्चर्यस्य कारणम् अजायत। आश्चर्यचकिता हि ते घोषितवन्तो यत् पाणिनिः सर्वान् वैयाकरणान् अतिशेते। तं चाऽधिगन्तुं भूयान् समयोऽपेक्ष्यते।

यत्सत्यं, लाघवम् एव प्रथमस्य वैयाकरणस्येन्द्रस्याऽपि स्वाभिमतम् आसीत्। अनेनैवाऽभिप्रायेण तेन बृहस्पति-व्यतिरिक्तो मार्गो निर्मितोऽवलम्बितश् च। प्रतिपद-पाठात्मकं शब्द-पारायणं नामपारायणं वा पन्थानम् उत्सृज्य तेन पद-विभाजने यत्नः कृतः, प्रकृति-प्रत्यय-विभागात्मकश् च पन्था अवलम्बितः। एतत् सर्वं लाघवार्थं लाघवकारी चाऽभूत्। तस्याम् एव दिशि पाणिनेः व्याकरणं सर्वातिशयेनाऽवतिष्ठते। तत्र विस्पष्टतायाम् अपि सन्देहः कैश्चित् समु-

पस्थापितः, कैश्चिच् च सम्पूर्णतायाम् अपि। कात्यायनादीनाम् अभिमतम् अनवबुद्ध्यैव चन्द्राचार्य्यादिभिस् तस्य समुद्धाराय महान् यत्नः कृतः। अन्यैर् अपि वैयाकरणैर् अन्यथैव तस्य समुद्धारे श्रमः कृतः। परम् इदं सत्यम् एव यत् ते नैवाऽशकन् पाणिनेर् व्याकरणं विस्थापयितुम्, तादृशं वा महत्त्वम् अधिगन्तुम्। कस् तत्र हेतुः? लघुताया महत्त्वम् अस्मिन् विषये सर्वस्वीकृतम् एव। प्रकृति-प्रत्यय-विभाग-पद्धतेः प्रसारः समृद्धिश् च पाणिनेः प्रागेव सुसम्पन्नाऽभूत्। शाकटायनापिशलि-काशकृत्स्नाऽऽदीनां महत्त्वं योगदानं चाऽस्मिन् विषये सुज्ञातम् एव। अतो नैतस्मिन् विषये महत्त्वम् अतिरिणक्ति पाणिनेः। सामान्य-ज्ञापनार्थं नियमान्, विशेष-ज्ञापनार्थं चाऽपवाद-सूत्राणि रचयता भगवता पाणिनिनाऽवश्यम् एव लाघवम् आपादितम्। परं तद् अपि पूर्वानुवर्त्तनम् एवाऽऽसीत्। निःसंशयं तत्राऽपि भगवान् पाणिनिर् एवाऽतिशेते। परं पतञ्जलिमुनि-मते सर्वाधिकं लाघवं भगवता पाणिनिना संज्ञानां प्रयोगे आपादितम्।

(डा० सत्यकामो वर्मा)

(६)

भर्तृहर्यभिप्रेतो योगः

भगवता पतंजलिना योगसूत्रेषु ब्रह्मण उपलब्ध्यै योग एव उपायभूतः प्रदर्शितः। तस्य च परिभाषा एवंरूपेण कृता—**योगश्चित्तवृत्तिनिरोधः**। आध्यात्मिकं तत्। तेनैव भगवता स्वकीये महाभाष्ये 'चत्वारि शृंगा'-इत्यस्य मन्त्रस्य व्याख्याप्रसंगे 'महादेवो मर्त्यां आ विवेश' इत्यस्यायमभिप्रायोऽभिलक्षितः; 'महता देवेन नः साम्यं यथा स्यादित्यध्येयं व्याकरणम्'। यदेव प्रयोजनं योगेन साध्यते, तदेव व्याकरणेनापि सम्पाद्यते। अतएव कथितं भर्तृहरिणा—'आसनं ब्रह्मणस्तस्य तपसामुत्तमं तपः।'

अन्यत्रापि च भगवता पतंजलिना कथितम् : 'एकः शब्दः सम्यग्ज्ञातः सुप्रयुक्तः स्वर्गे लोके च कामधुग् भवति। भर्तृहरिरपि तदेव कथयति

सत्या विशुद्धिस्तत्रोक्ता विद्यैवैकपदागमा।
युक्ता प्रणवरूपेण सर्ववादाविरोधिना॥

वाचः शुद्धिरियं प्रणवरूपेण युक्ता सत्येव सर्वविद्यावेद्यत्वमावहति। अत्र 'प्रणव-युक्त'-शब्दयोः समावेशः विशेषतयावधानयोग्यः। अनयोः सम्बन्धः क्रमशः ब्रह्मणा योगेन चोपजायते। शब्दात्मना ब्रह्मणैव सायुज्यमिष्यते। कथितं च भर्तृहरिणा—

अपि प्रयोक्तुरात्मानं शब्दमन्तरवस्थितम् ।
प्राहुर्महान्तमृषभं येन सायुज्यमिष्यते ॥

अत्रापि हि सायुज्यप्रयोगो योगस्य समाध्यवस्थोपलब्धिपरिचायकत्वेनैवावतिष्ठते ।

अतः सुस्पष्टमेव यद् योगे यथा चित्तवृत्तिनिरोधः आत्मब्रह्मणोरैकात्म्यस्य मूलत्वेनावतिष्ठते, तथैव शब्दब्रह्मण उपासकस्य आत्मापि शब्दसंस्कारमाध्यमेनैव तद्ब्रह्म अधिगन्तुं समर्थो भवति । कथितं हि भर्तृहरिणा—'तस्माद्यः शब्दसंस्कारः सा सिद्धिः परमात्मनः ।' अतः व्याकरणे कृतः श्रमः एव भर्तृहर्यभिप्रेतो योगो नान्यदिति सुनिश्चितम् ।

(डा० सत्यकामो वर्मा)

(१०)

निमन्त्रणपत्रम्

शिक्षासमाजकल्याणमन्त्री
भारतराष्ट्रयूनेस्कोसहयोगमहासचिवश्च
विज्ञानभवने
मार्चमासस्य एकत्रिंशे दिवसे प्रातः सार्धनववादनकाले
समायोजयिष्यमाणे समापनसमारोहे
उपस्थितिमत्रभवतां प्रार्थयेते ।
महामहिमभारतोपराष्ट्रपतिः श्रीगोपालस्वरूपपाठकमहोदयः
समापनभाषणं विधास्यति ।
पर्यटननागरविमानमन्त्रालये राज्यमन्त्री डा० सरोजिनीमहिषीमहोदया
अध्यक्षपदमलङ्करिष्यति ।

उत्तरापेक्षी—शिक्षासमाजकल्याणमन्त्रालयः
दूरभाषः 385981, 385982,385983

(पत्रमिदं सहैवानेयम् । 9-15 वादनात्पूर्वं स्वं स्वमासनं कृपया ग्रहातव्यम्)

IV

(PART—II)

ENGLISH RENDERINGS OF TEXT

(I)

THE PRESENT-DAY STATUS OF SANSKRIT

Today the state of Sanskrit and all that it stands for is in a very pathetic condition. Most people who have never tried to understand or appreciate Sanskrit dismiss the subject by saying, "Sanskrit ? Oh ! but it is a dead language" ! Some others prefer to learn French or Latin in preference to Sanskrit, with the plea that its grammar is extremely difficult. In my case, for example, when I was at school and the time came to take a second language, as it was called then, almost all my elders and well-wishers pleaded with me to select any other language except Sanskrit. Fortunately for me I have always welcomed a challenge in life and I took Sanskrit as a challenge rather than anything else. It was a decision I shall never regret as long as I live.

It is universally agreed that Sanskrit is a great language, and that its literary treasures are vast. But who are the people who have to tell us this ? Max Muller, Schopenhaur, Goethe, Will Durant and others, all non-Indians. In fact, in a well-known book of his, Will Durant says: "India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our philosophy." The only Sanskrit that we occasionally hear these days, is at religious ceremonies like marriages, where no one understands what is being said, including sometimes, I suspect, the Brahmin himself ! This too is fast disappearing, as the so-called modern and educated young people prefer to get married at the Registrar's office. Such is the appalling condition of Sanskrit. And yet survive she must.

(Translated by the author)

(II)

THE IMPORTANCE OF SANSKRIT

I may be the first Japanese student who has ever appeared in the conference of this Sammelana, but this is not strange. In Japan our ancestors chiefly Buddh ist monks, introduced Sanskrit Scholarship very early, probably one thousand and three hundred years ago from the main land of China and since then studies on Sanskrit letters have been continued till now in Buddhist monasteries, and are still carried on at modern-style universities. In Japan old Sanskrit manuscripts of Buddhist texts of the 6th or 7th centuries have been preserved at monasteries. They are regarded as the most ancient Sanskrit manuscripts which have been preserved by careful human endeavour. They are not the ones which were discovered in deserts as in Central Asia. Strange to say, they are much older than those preserved in the mainland of India.

But we did not keep direct contact with India, the homeland of Sanskrit lore and Buddhism. During recent hundred years Sanskrit studies have been introduced from the West, but not from India. This is why I have come over here to get myself introduced to Sanskrit Scholarship directly.

I have come to know that in this assembly there are scholars who represent different phases of Indian Scholarship. Here are Masters of the Vedas, who not only can recite the Vedas but who have also interpreted them. Again there are Scholars of various branches of Indian learning from Philosophy to Indian Medicine.

I, as the representative of the orientalists of the world, hale this great organisation—All India Sanskrit Sahitya Sammelana—which has done the tremendous work towards this ancient lore. The galaxy of scholars who have run this institution during these years are very eminent persons and to-day this Sammelana is a common stage of all the Sanskritists of India. The achievements of Akhil Bharatiya Sanskrit Vidyapeeth of the 'Sammelan' have imbibed in it both the traditional and progressive elements.

It is I think the natural outcome of the independence that

India's ancient scholarship which was scattered in the remotest villages can now be perceived at one place.

It is simply a thrill for us who come from outside that we can see the original Indian learning at one place and that too in the capital of India.

(III)

THE QUANTITY OF PENANCE

The great seer Vyāsa indicates that penance or *Japa* should only be made upto the limit where it does not disturb the pleasure (equilibrium) of the mind. That is the *Quantity* of penance. That is the *Way* of penance. That is the *Limit* of it. By writing this small sentence, Vyāsa has saved people from destruction. This small sentence protects all human as well as animal beings from all pitfalls, acting like their parents. The natural state of Mind and Body must not be disturbed, in any way. Penance should be made upto that extent only. That is exactly what was intended to be conveyed by Kṛṣṇa Dvaipāyana. Never, and in noway, should penance be made to the extent where it produces even the slightest exertion. Neither Body nor Mind nor Soul should be strained, even to the smallest extent. That is the *limit*, *way*, *quantity* and the foremost *secret* of penance. And this is exactly the sermon of the great seer Vyāsa.

(IV)

MADHVA AND VALLABHA : TWO COMMENTATORS OF GĪTĀ

Madhvācārya is said to be a dualist. He recognises the world as totally different from God. God is the causative and not the componential cause of the world. Likewise, Jīva or Soul is also separate from God (Īśvara). The features that distinguish the former from the latter comprise 'attachment' and 'detachment'. But still Madhva follows Rāmānuja, in accepting the cumulative effect of knowledge and deeds causing man's salvation. Likewise, he recognises

the importance of Bhakti (dedication) in relation to Knowledge. Though his own commentary on Gītā is a brief one, his followers have extensively propounded his thesis in their elaborate commentaries.

Vallabhācārya, on the other hand, is said to be a great thinker and a true monist (i.e. Śuddhādvaitavādin). He also recognises the Brahman as the cause of the world, though he differs from Śaṅkara in not recognising the world as purely imaginary and false. According to him, The Great-self or the Great-Brahman expands and devours the world from and upto his ownself, at his own free will. Māyā, Prakṛti, etc. are the different forces of Brahman, originating from Him. Even souls (Jīvas) emerge from Him. At the end, they attain the microbic form. Only by the grace of God, these souls attain salvation. Dedication or service to God is the foremost duty of the individual Soul. According to Vallabhācārya, this element of Bhakti has been chiefly propounded by Lord Kṛṣṇa in the Bhagavad Gītā.

This commentary on the Gītā, running in the name of Śrī Vallabha, is held as dubious by his followers. But there is unanimity about his prolific writings on Śrīmad Bhāgavata. Therefore, it is this text which expounds the thinking of Śrī Vallabha.

(V)

THE UPLIFT OF SANSKRIT

The fascination about 'Sanskrit University' is gaining momentum in several ways, and the demand for it is coming from all directions. On the one hand, opportunities for the study of Sanskrit are withdrawn from the higher and the lower centres of learning, in the name of the 'three language Formula', while on the other, it is being said that the State-governments will establish 'Sanskrit Universities' in their regions, and some special executive officer for this particular purpose has been appointed. Thus a particular course of action has been proposed in Utkala, Kerala and Āndhra pradesh.

That the uplift of Sanskrit will be possible, only through the establishment of the Universities, is not an understandable proposition. Nor can it be said that the Universities of Darbhaṅgā and Vārāṇasī have expanded their work in all possible directions. Therefore, it will be sufficient and good, if the regional Sanskrit Vidyāpīṭhas (Institutes) are established to concentrate in their respective regions.

The central government established one such 'Sanskrit-Institute' in Tiruppati. Later on, it took over the 'Institute' of Delhi and declared it a 'Government Institute'. After that, it has recognised and taken over three other Institutes : namely, the Raghunātha Pāṭhashālā of Jammu, Gaṅgānātha Jhā Research Institute, Prayāga, and some Sanskrit college in Orissa (Utkala). It is also being heard that a Jain Institute at Delhi will also be converted into a Central Institute.

An Institute of this type must be established in each State. There are several well established Institutes, serving the cause of Sanskrit, since long. They also must be encouraged and nursed, with the extended financial help, like the aforesaid Institutes. Or, they might also be raised to the status of the Central Institutes. This firm view of the members of the Central Sanskrit Council has already been accepted by the government. If the Council wants to check the gradual decay of Sanskrit learning, in the State like Madras, there remains only one way to accomplish the task. By establishing an Institute of Higher Sanskrit Learning in every State, the cause of Sanskrit can be promoted. But this work must be done with speed, and not at the snail's pace. 'No purpose will be served by constructing dams, if the water has already slipped away.'

(VI)

THE IMPORTANCE OF SANSKRIT GRAMMAR

Patañjali has expounded the 'Science of the Word' through the metaphor of 'Vṛṣabha'. The fundamental principles of grammar have been applied in Sanskrit, for its refinement, since the times of the Vedas. The seven cases, in the case of

the Nouns, the three time-divisions, i.e. Past-Present-Future, in the case of the Verbs, the obligatory use of the Prefixes and Prepositions, in the case of the 'root-verbs', etc., have their own place in relation to the refinement of language.

To define this, Indra first of all created his own treatise on Grammar. After that many scholars made researches in that direction and wrote their own works. Now, it is a well known fact that till today there had existed nearly sixty-four grammarians, in all. Pāṇini, the last of them, was the best amongst all. He has mentioned at least ten grammarians, in his Aṣṭādhyāyī. We find an unbroken living grammatical tradition of the refinement of language, in the vast literature of Sanskrit, since the time of the Vedas. Foreign scholars have benefitted while writing grammar for their respective languages, from Sanskrit grammar. There is only Sanskrit language in the world, which is 'complete' in respect of the refinement of language.

(VII)

THE IMPORTANCE OF PĀṆINI'S GRAMMAR

In the whole of sanskrit grammatical literature, the importance of Pāṇini's grammar is well known. This is due to its three main features : i.e. *brevity*, *clarity* and *completeness*. Well equipped with the scientific instruments as they are, even the modern grammarians are unable to grasp it completely. And its aforesaid three features have caused a great surprise to them. Thus they have pronounced that Pāṇini surpasses all grammarians of the world, and it will take centuries yet to reach up to his level.

It is a fact that 'brevity' was the sole consideration, even with the first grammarian Indra. Only with this idea in mind, he created and treaded a separate path from the path of Bṛhaspati. He left the way of Śabda-pārāyaṇa or Nāma-pārāyaṇa, in which each word-form was recounted separately, and adopted the structural way of dividing a word into Prakṛti (root) and Pratyaya (suffix). This was aimed at

brevity, which it did accomplish. And it is this very direction, in which the Pāṇini's grammar excels. As far as clarity and wholesomeness are concerned, doubts have been raised in this regard by many scholars. Without knowing the import of the record of Kātyāyana, etc., the scholars like Candra attempted improvement over Pāṇini's grammar. Several other grammarians attempted in other ways for improving upon it. But the fact remains, that neither they succeeded in displacing it nor in equalling it in its importance. What is the reason ? The importance of *brevity*, in this regard, has been accepted by all. It was long before Pāṇini, that the structural system of the divisibility of a word into Prakṛti and Pratyaya was well established and accomplished. The importance of the contribution of Śākaṭāyana, Kāśakṛtsna, Āpiśali, etc., in this regard, is well known. Therefore, Pāṇini's excellence cannot be said to be unsurpassable, at least in this regard. By creating the 'rules' for the general and the 'exceptions' for the particular, no doubt Pāṇini brought in some more brevity. But, still, this was done in following a long tradition. Certainly, Pāṇini excels even in this respect. But in the opinion of Patañjali, Pāṇini's excellence in brevity is in the usage of Technical terms.

(VIII)

YOGA AND BHARTṚHARI

Patañjali has illustrated the Yoga, in his Yogasūtras, as the only way for realizing the Brahman. And he has defined it as 'Yoga is nothing but the restraint of the mental currents'. But this is a metaphysical definition. He himself has explained the Vedic words : 'that great god has entered into the mortals', while commenting on the Ṛk 'Catvāri Śṛṅgā' in the following way : so that we may equate with the great God, we shall study grammar. Whichsoever purpose is served by the Yoga, the same is accomplished by grammar as well. That is why Bhartṛhari has also said : 'Grammar is the nearest of that Brahman, and the best of all penances'.

At another place Patañjali has said : 'If only the word

is known well and used well, it can milch all desires in this world as well as Heavens !' The same has been repeated by Bhartṛhari in the following words: The real purity is in that (knowledge). It is that Vidyā (knowledge), which is attained with the accomplishment of the word alone, and which is associated with the form of Praṇava, which is similar in every 'ism'. And it is this purity of speech which, when associated with the form of Praṇava, brings along with it all that is attainable through all the branches of knowledge. Here the words 'praṇava' and 'yukta' are specially noteworthy. Both of them are related, respectively, with the 'Brahman' and the 'Yoga'. Hence, it is Brahman, one with the speech element, which is sought after for the Union (Sāyujya). Bhartṛhari has said, 'it is the inner word, which is the speaker's self and has been called as the great god, the union with which is sought after.' Even here the use of the word 'sāyujya' is indicative of the eighth stage of Yoga, viz., Samādhi.

Therefore, it is quite clear that as in Yoga the restraint of the mind-currents remains at the root of the union of the self and the Brahman, similarly the self of a devotee of the Śabda-Brahman can attain the latter through the medium of speech-refinement only. And Bhartṛhari has rightly said : 'therefore the speech-refinement is itself the attainment of the great self'.

Therefore, definitely 'Yoga', according to Bhartṛhari, is nothing but an exercise in Grammar.

(~~IX~~)

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V

Additional Sanskrit Readings

(१)

सूर्योपस्थानं सन्ध्योपासनोपक्रमश्च

अरुण एष प्रकाशः पूर्वस्यां भगवतो मरीचिमालिनः[१]। एष भगवान्मणिराकाशमण्डलस्य, चक्रवर्ती खेचरचक्रस्य,[२] कुण्डलमाखण्डलदिशः,[३] दीपको ब्रह्माण्डभाण्डस्य, प्रेयान्पुण्डरीकपटलस्य, शोकविमोकः कोकलोकस्य,[४] अवलम्बो रोलम्बकदम्बस्य,[५] सूत्रधारः सर्वव्यवहारस्य, इनश्च[६] दिनस्य। अयमेव अहोरात्रं जनयति। अयमेव वत्सरं द्वादशसु भागेषु विभनक्ति। अयमेव कारणं षण्णामृतूनाम्। एष एवाङ्गीकरोति उत्तरं दक्षिणं चायनम्[७]। एनेनैव सम्पादिता युगभेदाः[८]। एनेनैव कृताः कल्पभेदाः[९]। एनमेवाश्रित्य भवति परमेष्ठिनः परार्द्धसंख्या[१०]। असावेव चर्कर्ति,[११] बर्भर्ति,[११] जर्हर्ति[११] च जगत्। वेदा एतस्यैव वन्दिनः[१२]। गायत्री अमुमेव गायति। ब्रह्मनिष्ठा ब्राह्मणा अमुमेवाहरहरुपतिष्ठन्ते[१३]। धन्य एषः कुलमूलं श्रीरामचन्द्रस्य। प्रणम्य एष विश्वेषाम् इति उदेष्यन्तं भास्वन्तं प्रणमन् निजपर्णकुटीरान्निश्चक्राम कश्चिद् गुरुसेवनपटुर्विप्रबटुः।

१. मरीचिमालिन् the sun.
२. खेचरचक्र a circle of planets.
३. आखण्डलदिश्—the eastern quarter.
४. कोक the ruddy goose.
५. रोलम्ब a bee.
६. इन lord.
७. अयन solstice.
८. युग an age of the world.
९. कल्प a period of million years.
१०. परार्द्ध a particular high number.
११. चर्कर्ति, बर्भर्ति, जर्हर्ति intensive forms of √कृ, 'to create' √भृ, 'to sustain' √हृ to destroy' in present III sing.
१२. बन्दिन् a panegyrist.
१३. उपतिष्ठन्ते wait upon (with prayers).

"अहो चिररात्राय सुप्तोऽहम्। स्वप्नजालपरतन्त्रेणैव महान् पुण्यमयः समयोऽतिवाहितः। सन्ध्योपासनसमयोऽयमस्मद्गुरुचरणानाम्। तत्सपदि अवचिनोमि कुसुमानि" इति चिन्तयन् कदलीदलमेकमाकुञ्च्य[१] तृणशकलैः सन्धाय[२] पुटकं[३] विधाय पुष्पावचयं कर्तुमारेभे।

(शिवराजविजयात्)

(२)

शिष्यपरीक्षा

जातः पुरा भारतभूमिभागे गोविन्दसिंहो दशमो गुरूणाम्।
तस्यैव सद्धर्मधुरोद्धुरस्य गीर्वाणवाण्या[४] चरितं ब्रवीमि ॥१॥
उद्ग्रीवमौत्सुक्यभरेण शिष्येषूदीक्षमाणेषु गुरुर्गुरूणाम्।
मृदङ्गमन्द्रध्वनिरावभाषे शान्तात्मना शान्तिमयः पुमान्सः ॥२॥
अस्त्यत्र कश्चिन्मम शिष्यवीरो धर्माय योऽथो गुरवे निजाय।
दद्याद्बलिं स्वं प्रियमद्य शिष्या खड्गोऽद्य मे रक्तपिपासुरस्ति ॥३॥
आकर्ण्य घोरं वचनं तदीयं सर्वा सभा विस्मयमाजगाम।
शिष्याश्च तूष्णीं मुहुरुच्छ्वसन्तो ह्यवाङ्मुखास्तस्थुरवाप्तचिन्ताः ॥४॥
त्रिर्वाक्यमेतन्निजगाद वीरो यदा गुरुस्तीक्ष्णकृपाणहस्तः।
तदा हि कश्चिन्मनुजाग्रगण्यो नाम्ना दयाराम उवाच वाचम् ॥५॥
गुरोऽस्मि सज्जस्तव पूज्यपादपद्मोपसेवी च तवास्मि भक्तः।
निपातयासिं[५] मम मूर्ध्नि सद्यो नान्यद्वरं मे मरणात्तवासेः ॥६॥
एवं ब्रुवन्तं निजभक्तिमन्तं निन्ये गुरुस्तं पटवासकान्तः[६]।
समाजगामाथ च सद्य एव रक्तप्लुतं खड्गमसौ दधानः ॥७॥
तदद्भुतं कर्म निरीक्ष्य तस्य सदस्[७] तदानीं सकलं हि तत्र।
चित्रार्पितारम्भमिवावतस्थे[८] गुरोः प्रभावान्न च किञ्चिदूचे ॥८॥

१. आकुञ्च्य folding.
२. सन्धाय stitching.
३. पुटक a cup.
४. गीर्वाणवाणी the language of gods, Sanskrit.
५. असि a sword.
६. पटवास (-क) a tent.
७. सदस् an assembly.
८. चित्रार्पितारम्भम् इव अवतस्थे; चित्रार्पित painted; आरम्भ a scene.

अन्योऽस्ति किं तादृश एव वीरो धर्माय यः स्वं बलिमद्य दद्यात् ।
श्रुत्वैतदुग्रं वच आशु जाटः[1] समार्पिपत्स्वं[2] खलु धर्मदासः ॥९॥

निन्ये तमप्येष गुरुस्तदानीं स्वभक्तवर्यं पटवासकान्तः ।
समाजगामाथ ततश्च सद्यो रक्ताप्लुतं खड्गवरं दधानः ॥१०॥

एवं तृतीयं च चतुर्थमेव स पञ्चमं चाप्यनयत्सहैव ।
प्रत्येकवारं च विनिर्जगाम रक्ताप्लुतासिः पटवासकात्सः ॥११॥

घोरे तदा कर्मणि सम्प्रवृत्तं निरीक्ष्य वीरं कतिचित्कुशिष्याः ।
क्षोभाच्च रोषाच्च ततः प्रजग्मुः शिष्यैरथान्यैर्बहु गर्ह्यमाणाः ॥१२॥

ततो गुरुर्भूय उपागमत्तदविप्रकृष्टं[3] पटवासवेश्म ।
सद्यस्ततश्चापि विनिर्जगाम पञ्चप्रवीरैस्सहितोऽहुतैस्तैः ॥१३॥

तदेतदाश्चर्यकरं बभूव माया गुरूणां सुविलक्षणैव ।
इत्येष हर्षाज्जुघुषुः[4] समे ते शिष्यास्तदानन्दपुरं समेताः ॥१४॥

माया च नासीदथ नेन्द्रजालं स्वप्नो न वा विभ्रम एव नापि ।
गुरुः[5] परिचिक्षिषुरात्मशिष्यजातं हि कर्मैतदवातनिष्ट[6] ॥१५॥

अविप्रकृष्टे पटवासके स न्यधादजाः[7] पञ्च दृढा नयज्ञः ।
ता एव तत्र प्रजघान[8] वीरो न त्वेव शिष्यान्निजभक्तरूपान् ॥१६॥

ते पञ्च शिष्या गुरुकार्यहेतोः प्राणान् निजांस्त्यक्तुमथ प्रवृत्ताः ।
गुरोः प्रियाः पञ्चप्रिया इतीमामभ्यर्हणीयां[9] पदवीमवापुः[10] ॥१७॥

(श्रीगुरुगोविन्दसिंहचरितात्)

१. जाट a farmer.
२. समार्पिपत् स्वम् offered himself.
३. अविप्रकृष्टम् not too far, near-by.
४. जुघुषुः √घुष् present III plu., proclaimed.
५. परिचिक्षिषुः wishing to test.
६. कर्म+एतत्+अव-आ-तनिष्ट ।
७. अजा a goat.
८. प्रजघान—प्र+√हन् perfect III sing.
९. अभ्यर्हणीय (fem.-या) worthy of praise.
१०. अवापुः—अव+√आप् perfect III. plu.

(३)

आचारः परमो धर्मः

धर्मो मूलं समस्तस्य भूतस्याथ भविष्यतः ।
वर्तमानस्य भावस्य[१] तस्माद्धर्मो विशिष्यते ॥१॥

सामान्योऽयं मया प्रोक्तो[२] जडजङ्गमयोर्द्वयोः ।
धर्मो येन धृता लोका धारणाद्धर्म उच्यते ॥२॥

विशेषास्त्वस्य धर्मस्य जलकल्लोलवन्मताः[३] ।
यावन्तो जन्तवो लोके तावन्तो मुनिभिः स्मृतौ ॥३॥

मानवानां पुनर्धर्मो मनुना परिकीर्तितः ।
दशधा च चतुर्धा च सामान्येन विशेषतः ॥४॥

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥५॥

श्रुति स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥६॥

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन् सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥७॥

यथा वेदेषु ऋग्वेदः क्षीराब्धिश्च यथाब्धिषु ।
दिक्पालेषु यथा शक्रो रामो भ्रातृषु च स्मृतः ॥८॥

उपायेषु यथा साम सोमनाथश्च[४] धामसु ।
ऋत्विक्षु च यथा ब्रह्मा तथाऽऽचारश्चतुर्ष्वपि ॥९॥

साधारणाः परे धर्माः सदाचारः सतां धनम् ।
नानारुह्य[५] सदाचारं पारं याति भवाम्बुधेः ॥१०॥

(आदर्शप्रस्तावरत्नमालायाः)

१. भाव existence.
२. जड inanimate; जङ्गम animate.
३. कल्लोल a great wave.
४. सोमनाथ a place of pilgrimage sacred to Śiva.
५. नानारुह्य=न+अनारुह्य; construe न with याति; अनारुह्य without resorting to.

(४)

जनतन्त्रपद्धतेर्गुणाः

सन्ति जनतन्त्रपद्धतेर्[१] अनेके गुणाः । अस्यां शासनाधिकारः प्रत्यक्षं परोक्षं वा प्रजानामेव । लोकेन स्वमतदानेन निजप्रतिनिधीकृत्य प्रेषिता जना एव बहुसंख्यकाः सन्तः शासनं चालयन्ति । अतो जनतन्त्रे व्यक्तिगतं स्वातन्त्र्यं नापहन्यते[२] । प्रतिगृहं प्रतिविपणि प्रतिचत्वरं[३] शासकास्तेषां नीतयो वा स्वैरम् आलोच्यन्ते । शासकेषु न्यायपथाद् भ्रष्टेषु रुष्टा जना यथानियमम् आन्दोलनैः संसदि च अविश्वासप्रकटनैर् निर्वाचनकाले तत्प्रतिपक्षसमर्थनेन वाऽनभिमतान् शास्तॄन् पदाच्च्यावयितुं प्रभवन्ति । प्रत्येकं वयस्को नरो नारी वा स्वमतदानस्याधिकारी। नात्र एकस्य जनस्य उचिताऽनुचिता वा स्वेच्छा परेषां निग्रहानुग्रहयोः[४] प्रभुः । लोका आत्मनो हितम् अहितं वा विमृशन्तीति लोकतन्त्रशासने न स्वकल्याणं कर्तुं क्षमाः । विचारस्वतन्त्रता तदभिव्यक्तिसामर्थ्यं चाऽस्याः प्रणाल्या विशेषः । अत एव समाचारपत्राणां प्रजानां प्रातिनिध्यम् आचरतां वैशिष्ट्यम् अत्र । न कोऽपि निरपराधो यथानियमं न्यायालयस्य निर्णयं विना निग्रहीतुं शक्यः। तथा कुर्वच्च शासनम् अप्यभियुज्यते । प्रजातन्त्रे हि संविधानं[५] विधानं[६] वा सर्वोपरि, तस्य समक्षं शास्ता शासितो वा समानः। लिङ्गकृता, जातिकृता, वर्गकृता वाऽयोग्यता न तत्र विहिता । किमपि कार्यं बहूनां विचारेण भवतीति नैकस्येच्छा राष्ट्रं स्वर्गं रसातलं वा प्रापयितुं क्षमा । अन्यासु प्रणालीषु योग्या अयोग्या वा कतिपये जना जनानां भाग्यनिर्णयम् अनुतिष्ठन्तीति भूयान् अन्यायावसरः । परं नैतत्प्रजातन्त्रे सम्भवति । योग्याः परीक्षिताश्च निर्वाचिताः स्युश्चेत् तेषां व्यवस्था लोककल्याणायैव कल्पेत ।

(संस्कृतनिबन्धरत्नाकरात्)

(५)

महात्मा बुद्धः

प्रायः सार्धद्वयसहस्रवर्षेभ्यः प्राक् कलिकलहनिरोधाय भगवान् बुद्धनाम्ना भारते वर्षेऽवतरितवान् । अस्य जनकः महाराजः शुद्धोदनो नाम भारत

१. जनतन्त्रपद्धति Democracy.
२. न+अपहन्यते is not destroyed.
३. चत्वर a place where many roads meet.
४. अनुग्रह favour; निग्रह opp. of अनुग्रह, punishment.
५. संविधान constitution.
६. विधान law.

नेपालसीम्नि कपिलवस्तुनामके नगरे राज्यमकरोत् । तस्य मायादेव्यां सिद्धार्थनामा पुत्रोऽजनि । मायादेवी किञ्चित्कालानन्तरं स्वर्गमगच्छत् । तदनन्तरं तस्याः सपत्नी सिद्धार्थस्य पालनमकरोत् । प्रकृत्या दयालुः राजकुमारः सिद्धार्थः जन्मत एव शान्तिप्रिय आसीत् । स बालसुलभं चापल्यं विहाय बहुकालं ध्यानावस्थितोऽभवत् ।

एकदा स एकं दीनं दरिद्रं पुरुषम् एकं वृद्धम् एकं शवञ्चापश्यत् । तेन विरक्तः स तत्कारणमुपायञ्च ज्ञातुमैच्छत् । महाराजः शुद्धोदनस्तस्य विरागभावं ज्ञात्वा संसारे समासक्तिभावाय यशोधरानामिकया सुन्दर्या सह तस्य विवाहमकारयत् । सिद्धार्थस्तस्यां राहुलाभिधमेकम्पुत्रमुत्पादयामास ।

राजाज्ञया सिद्धार्थस्य पुरतः संसारस्यासारतां प्रदर्शयन्तः पदार्था न संस्थाप्यन्ते स्म । तत्र दुःखिनां दरिद्राणां रोगिणाञ्च प्रवेशो निषिद्धः आसीत् ।

परमेतत्सर्वं प्रयत्नजातं विफलम् अभूत् । एकदा रात्रौ सः सुप्तां स्वप्रियां यशोधरां पुत्रं राहुलं राज्यसम्पदञ्च हित्वा सूतेन सह अश्वम् आरुह्य प्रवव्राज । कञ्चिद् अध्वानं गत्वा आभूषणानि सूताय दत्त्वा तं विसृज्य दुःखशमनोपायं जिज्ञासुः कतिपयान् विदुषः समुपेयिवान् । तेषां सान्निध्ये शान्तिम् अलभमानः स तपश्चर्यया शरीरम् अस्थिमात्रावशेषम् अकरोत् । ततः तन्त्रीवादक्याः गीताकर्णनात् स मध्यममार्गस्य[1] निश्चयं कृतवान् । एतस्मिन्नवसरे तस्य पूर्वजन्मवृत्तान्तः स्मृतोऽभवत् । सुजातानाम्नी बालिका तं पायसमाशयत्[2] ।

एवं बोधिवृक्षतले ज्ञानं समवाप्य स बुद्धनाम्ना प्रथितोऽभवत् । ततः काशीमागत्य प्रथमं स्वोपदेशं कृतवान् । स एवोपदेशो धर्मचक्रप्रवर्तननाम्ना प्रसिद्धिमागतः । भगवान् बुद्धः जनभाषायां सर्वान् उपदिशन् शिष्यांश्चोपनयन् समस्तेऽप्युत्तरभारते भ्रमणं कृतवान् । यशोधरा, राहुलोऽन्ये च तद्वंश्यास्तस्य शिष्यत्वं गताः । महाराजो बिम्बसारोऽपि तस्य शिष्यतां स्वीकृतवान् । कुशीनगरे स्वशिष्यमण्डलीपरिवृतो भगवान् परमनिर्वाणमध्यगच्छत् ।

भगवान् बुद्धो धर्मचक्रप्रवर्तनं कुर्वाणो मुख्यतया चत्वार्यार्यसत्यानि मन्यते स्म । तानि च—दुःखम्, दुःखसमुदयः, दुःखनिरोधः, दुःखनिरोधगामिनी प्रतिपदा[3] च । दुःखनाशाय निर्दिष्टो मध्यममार्गस्तेन प्रकाशितः । सोऽष्टाङ्गमार्गनाम्ना प्रसिद्धः । तस्येमान्यष्टाङ्गानि सन्ति—

१. मध्यममार्ग a middle path.
२. पायसम् आशयत्; पायस a preparation of rice and milk; आशयत् √अश् 'to eat', causal, Imp. III Sing.
३. प्रतिपदा knowledge.

सम्यग्दृष्टिः, सम्यक् संकल्पः, सम्यक्वाचा, सम्यक्कर्म, सम्यगाजीवः, सम्यग्व्यायामः, सम्यक् स्मृतिः, सम्यक् समाधिः ।

(संस्कृतनिबन्धादर्शात्)

(६)

वेदोपाङ्गानि

अथ चत्वार्युपाङ्गानि वेदानां सम्प्रचक्षते ।
धर्मशास्त्रं पुराणं च मीमांसा न्यायविस्तरः ॥

तत्र **धर्मशास्त्रं** नाम आचाराद्युपदेशका मन्वादिप्रणीताः स्मृतिग्रन्थाः । **पुराणं** नाम सृष्टिस्थितिप्रलयानां मनुहरिश्चन्द्रप्रभृतीनां राजर्षिणां च वर्णनाय व्यासविरचितो ग्रन्थः । तच्च पुराणम् अष्टादशविधम् ।

ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं च गारुडम् ।
नारदीयं भागवतमाग्नेयं स्कन्दमेव च ॥
भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं च वामनम् ।
मात्स्यं कौर्मं च वाराहं तथा ब्रह्माण्डसंज्ञितम् ।
अष्टादश पुराणानि व्यासोक्तानि विदुर्बुधाः ॥

मीमांसा नाम वेदवाक्यार्थविचारकं शास्त्रम् । तच्च पूर्वमुत्तरं चेति द्विविधम् तत्र पूर्वमीमांसा द्वादशाध्यायरूपा भगवता जैमिनिना कृता । उत्तरा तु ब्रह्ममीमांसा चतुरध्यायरूपा भगवता व्यासेन कृता ।

न्यायविस्तरो नाम प्रमाणैः अर्थपरीक्षणोपदेशकं शास्त्रम् । गौतमेन कणादेन च मुनिना कृतम् । तदेवं चत्वारि उपाङ्गानि ।

शिक्षा, कल्पः, व्याकरणम्, निरुक्तम्, ज्यौतिषम्, छन्दः इति षड् अङ्गानि ।

चत्वारो वेदाः—**ऋग्, यजुस्, साम, अथर्ववेदः** ।

इत्येवं चतुर्दश विद्याः प्राचीनानाम् आर्यधर्मप्रवर्तकाः ।

(आर्यविद्यासुधाकरात्)

(७)

श्रीगान्धिनश्चरितम्

इह तपसा त्वगस्थिभूता महसां[1] राशयो धर्मवैराग्ययोर्निधयो महात्मानोऽपि बभूवुः, नृपनीतिनिष्णाता[2] हिताहितयोः प्रविवेक्तारो[3] जनानां नेतारोऽपि । पूर्वे[4] सत्ये प्रतिष्ठिताः सर्वभूतानभिद्रोहे स्थिता अपि संसाराद् उद्विज-

१. महस् lustre.
२. निष्णात expert.
३. प्रविवेक्तृ (-क्तर्) a discriminator.
४. पूर्वे the former.

माना[1] वैदिकेभ्यो लौकिकेभ्यश्च कर्मभ्यः पराङ्मुखाः पराय पुमर्थाय[2] प्रयेतिरे, लोकः केन पथा याति कथं वा निर्वहतीति चिन्तां नापेदिरे। परे[3] लोकस्यास्य हितं कामयमाना अभ्युदयं वा मृगयमाणा[4] येन केनाभ्युपायेन जिह्मेनाजिह्मेन[5] वा तं प्रसाधयितुमीहाञ्चक्रिरे[6] । तथाचरणं च निर्दुष्टं मेनिरे । महात्मा श्रीगान्ध्येवैककोऽपरिग्रहोऽपि निर्ममोऽपि मुनिसत्तमोऽपि निष्कामोऽपि कर्मसङ्गीव लोकाभ्युदयेऽनारत[7] व्यापृतोऽभूत् । न केवलम् उपेयेन[8] अनवद्येन[9] भवितव्यम्, उपायेनापि अदूषितेन भाव्यम् इतीदं प्रथमतया अन्वशात्[10] लोकम् । इदं च प्राबोधयत् तं यथा व्यक्तेर् व्यक्त्यन्तरं प्रति व्यवहृतिशोधनम् आर्जवं च इष्येते तथैव समष्टेः[11] समष्ट्यन्तरं प्रति । नैतद् युज्यते व्यक्तेः कृते एकं नयशास्त्रं धर्मशासनं वा स्याद् अपरं समष्टेः इति ।

(प्रस्तावतरङ्गिण्याः)

(८)

सर्वे भवन्तु बलिनः मा कश्चिद् दुर्बलो भवेत्

बलवतोऽयं संसारः, नतु दुर्बलस्य । वीरभोग्या वसुन्धरा । देवोऽपि सबलस्यैव सहायकः, न तु निर्बलस्य । राजानोऽपि दुर्बलमेव भृशं दण्डयन्ते न तु सबलम् । दुर्बलता पिशाचीयं यं कमपि जनमालिङ्गति स सर्वगुणसम्पन्नोऽपि हीनतामालम्बते । न च तस्य जगति क्वापि गणना, अगणितस्य कुतः सुखम् ? अत एवास्मिन् लोके निजमवसरम् अपुनर्लभ्यं विज्ञाय तैस्तैरुपायैः उपचेतव्यं बलं सुधिया । बलोपचयसाधनान्यपि दृश्यन्ते भुवनतले यथा ब्रह्मचर्येण शारीरं

१. उद्विजमाना disgusted with.
२. पराय पुमर्थाय for the supreme goal of man.
३. परे the latter.
४. मृगयमाण seeking after.
५. जिह्म unfair; अजिह्म fair.
६. ईहाञ्चक्रिरे desired.
७. अनारतम् continuously.
८. उपेय goal.
९. अनवद्य faultless.
१०. अन्वशात्—अनु + अशात्। अनु + √शास् aorist III sing; taught.
११. समष्टि an aggregate, multitude.

बलं, विद्यया बुद्धिबलं, योगेनात्मबलं, पौरुषेण सम्पद्बलं, सम्पदा सम्मानोदयः, मानिनश्च सर्वत्र सुखं प्रवेशः, तेन सर्वाङ्गीणा समुन्नतिः, इति सर्वथा विविध-बलोपचये समाधेयो यत्नः ।

किञ्च, बलवत्तया समो गुणः, दुर्बलतया समो दोषः न क्वापि दृश्यते ।

नैतदप्रत्यक्षं विचारवतां यत् पशुबलिसाध्यासु देवपूजासु अपि बलवन्तो गजाः खड्गिनः[१] द्वीपिनः[२] व्याघ्राः[३] सिंहाः ऋक्षाः[४] न हन्यन्ते, अपि तु पशुषु दुर्बलः अज एव हिंस्यते । साधूक्तं केनापि—

अश्वं नैव गजं नैव सिंहं नैव च नैव च ।
अजापुत्रं बलिं दद्याद् देवो दुर्बलघातकः ॥

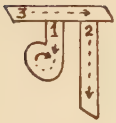
(प्रबन्धरत्नाकरात्)

१. खड्गिन् a rhinoceros.
२. द्वीपिन् a leopard.
३. व्याघ्र a tiger.
४. ऋक्ष a bear.

a
ā
i
ī
u
ū
e
ai
o
au
ṛ
ṝ
ḷ
ḹ
(a)ṁ
(a)ḥ

ka

kha


ga

gha

ṅa

ca

cha

ja

jha

ña

ṭa

ṭha

ḍa

ḍha

ṇa

ta

tha

da

dha

na

pa

pha

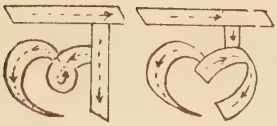
ba

bha

ma

ya

ra

 *la*

va

śa

ṣa

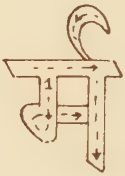
sa

ha

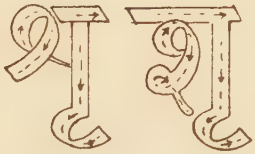
kṣa

tra

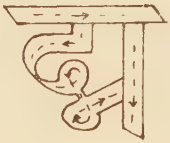
jña


rma

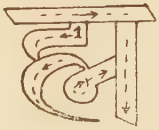
śra

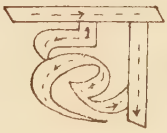

śṛ

ṣṭra

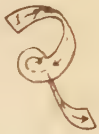

dma

dya


hma


hya

2. Numerical Structure

1

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ALPHABET OF DEVANĀGARĪ

3. VOWEL-SIGNS (स्वर-चिह्न)

The use of Vowel-signs with consonants :—

क् + अ (ा) = क (ka)
क् + आ (ा) = का (kā)
क् + इ (ि) = कि (ki)
क् + ई (ी) = की (kī)
क् + उ (ु) = कु (ku)
क् + ऊ (ू) = कू (kū)
क् + ऋ (ृ) = कृ (kṛ)
क् + ॠ (ॄ) = कॄ (kṛ)
क् + ए (े) = के (kē)
क् + ऐ (ै) = कै (kai)
क् + ओ (ो) = को (kŏ)
क् + औ (ौ) = कौ (kau)
क् + अं (ं) = कं (kaṁ)
क् + अः (ः) = कः (kaḥ)

THE ORDER OF WRITING

A. A. Macdonell (A Sanskrit grammar, p. 5) says : In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line, e.g. (र, त, त). This was not originally an essential element in the letter, but represented a part of the line below which the characters were written.

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः । यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ।।

Anusvāra is written as half म्, i.e. म् at the end of the sentence as well as when it follows a vowel. This practice has been observed from old days up to the present.

PRONUNCIATION

I. VOWELS, ANUSVĀRA, VISARGA

1. *Simple vowels*

अ *a*, as in German. The Japanese *a* is the same. Pronounce it as a 'neutral vowel', like English short *u* in *but*.

आ		long अ.
इ		*i*, slightly stronger than *i* in English.
ई		long इ.
उ		*u* as in German, or like *ou* in French.
ऊ		long उ.
ऋ		*r* used as a vowel [*ṛ*], according to the International Phonetic alphabet. Pandits pronounce e.g. ऋग्वेदः as Ṛgvedaḥ. However, pandits in Punjab, Rajasthan and Bengal pronounce it as Rigvedaḥ. Cf. Kriṣṇa.

Western scholars tell to pronounce ऋ as a vowel, like *er* in Scots English 'bak*er*'.

ॠ		long ऋ.
ऌ		*l* used as a vowel.
अं	(aṁ)	This sign 'ं (ṁ, called अनुस्वारः) sounds like *m*. Close the mouth and say *am* like *n* in French Jean.
अः	(aḥ)	The sign : (ḥ, called विसर्ग) sounds like *ha*, अः sounds like *ha*, weaker than German *ch* in *ach*. However, इः as in अरिः sounds like *arihi* and एः as in अहेः sounds like *ahēhi* with a weak *i*. उः and ओः as in शत्रुः and शत्रोः sound like *śatruhu* and *śatroho* with a week *u* and *o* at the end.

The विसर्ग before sibilants (श्, ष्, स्) is assimilated to the following respective sibilant. For example, निःस्पृह is pronounced as निस्स्पृह.

2. Diphthongs

ए	(c)	*e*, as in German or Japanese. ē in English *they*, without diphthongal character is always long.* *ē is always long throughout Indian languages, except in Tamil where the short *e* is found.
ऐ	(ai)	Short अ plus इ. Some western books tell to pronounce it as *āi* (long *ā*+*i*), which pandits repudiate as wrong.
ओ	(o)	long ō, like ō in English stone, without diphthongal character.

औ (au) short अ plus उ. Some western books tell to pronounce it as *āu* (long *ā*+*u*), which pandits repudiate as wrong.

Vedic scholars explain that though ऐ and औ etymologically represent *āi* and *āu*, they have been since at least 300 B.C., pronounced as *ai* and *au*.

4. CONSONANTS

(i) *Gutturals*

क (ka)
ख (kha) *H* should be pronounced clearly and articulately.
ग (ga)
घ (gha)
ङ (ṅa) Like *ng* in English k*ing*.

(ii) *Palatals*

च (ca) Like English *ch* in *ch*ild.
छ (cha) *H* should be pronounced clearly and articulately.
ज (ja) Like *j* in English *j*ust.
झ (jha)
ञ (ña) Like French *gn*, as in *montegne* or Japanese nnya as in *hannya*.

(iii) *Cerebrals*

ट (ṭa) English *t* is always transcribed with this letter.
ठ (ṭha)
ड (ḍa) English *d* is always transcribed with this letter.
ढ (ḍha)
ण (ṇa)

(iv) *Dentals*

त (ta) Pronounced with the tip of the tongue at the root of the teeth above very soft. Like *t* in French and Italian.
थ (tha) Indians explain that थ sounds stronger than त and that थ is like English *th* in things.
द (da)
ध (dha)
न (na)

According to the International Phonetic alphabet,

French t, d—[t͡] [d͡] dental—त

English t, d—[*t*] [*d*] alveolar—ट (cerebral)

Cerebrals (ट, ठ, ड, ढ, ण) are pronounced like English 'dentals', while the Sanskrit dentals (त, थ, द, ध, न) are pronounced like dentals in French and Italian.

(v) *Labials*

- प (pa)
- फ (pha) This character is also used to transliterate the Western sound *'f'*
- ब (ba)
- भ (bha)
- म (ma)

(vi) *Semi-vowels*

- य (ya)
- र (ra)
- ल (la)
- व (va)

(vii) *Sibilants*

- श (śa) (palatal). Like English *sh* with the tongue in the position of pronouncing *ch* in German i*ch*.
- ष (ṣa) (cerebral). Like English *sh* in *shut*.
- स (sa)

मात्रा (amora) is a difficult term for foreigners to ascertain. One मात्रा seems to be very short. A short *a* in other languages cannot be expressed by अ, but by ऐ or आ. For example, Max Müller, मैक्समूलर, Nakamura नाकामूरा (not नकमुर), Nara नारा (not नर). Indian pandits say that the long vowel ā in other languages is equal to प्लुति which consists of three मात्रा. The second—र्य is heard like *ri*+*ya*, not like ru+ya. इ in between is slightly sounded, and this has a phonetical background. E.g. the term मौर्य was formed as मौरि+अ : cf. Moriya in Prakrit.

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